The Churchman

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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NEW-YORK, SATURDAY, FEBRUARY 28, 1852.

AT NO. 12 JOHN-STREET

Daily Public Worship.

☞ Public Worship is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ...	At 9 A. M. and 3 P. M
St. Luke's Church,	8 " " 5 "
" Church of the Annunciation,	8½ " 4½
" Church of the Holy Communion	8½ " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.	
" Emmanuel Church, . . .	8 A. M. and on Fridays and Holy Days, . . . 6 P. M:
Church of the Transfiguration,	8½ " " 5 "
And, on Saints' Days, a Lecture after Evening Prayer.	
Grace Church Brooklyn Heights,	9 " 6 "
On Fridays, Evening Prayer with Lecture at	8 "
St. Luke's Church, Brooklyn,	8½ A. M.

Calendar for February.

29. First Sunday in Lent.

MARCH.

3. }
5. } Ember Days.
6. }
7. Second Sunday in Lent.
14. Third Sunday in Lent.
21. Fourth Sunday in Lent.
25. Annunciation of the B. Virgin Mary.
28. Fifth Sunday in Lent.

Poetry.

For the Churchman.

Spirit of the Temple and the Cross.

No. 5.

THE SONG OF DEBORAH.

Praise ye the Lord
For the might of his sword,
Ye kings and princes and nations give ear ;
Staid is the chariot wheel,
And, 'mid the battle peal,
He hath smitten the horseman and shiver'd the spear !
Hosanna and praise sing,
Over earth let them ring,
To the Champion, the God, and the Father of Israel ;
Princes ! bow down, for the Lord is your King ;
Let your songs of loud triumph swell
O'er the foe where they fell,
And rise to the throne on devotion's strong wing !

Lord ! when Thou wentest forth,
Lo ! trembled the mighty earth
'Neath the tread of Thy power thro' Edom and Seir ;
Then the heavens let fall
Their bright treasures of rain,
Then bow'd the nations with fear,
While o'er the earth, like a pall,
Spread Canaan the heaps of her warriors slain !
Blow ye the trumpet, for done is the fight,
And Sihon, the king of the Amorite,
In battle hath fallen, and Heshbon is giv'n
To Jacob for aye by his Leader in heaven.

Awake, oh Deborah ! utter a song ;
Lo ! Paran leads forth a mournful throng,
Hark ! the clank of the chain
And the cry of the mourners for Harosheth slain—
And the remnant that staid
Canaan's lords hath He made ;
For who can withstand
Of the proud in their might
The strength of Thine hand,
Oh Lord ! when Thou risest to slay and to smite ?

By the high word of Him,
The strong tribe of Ephraim
Were gathered in numbers round Amalek's height ;
And Benjamin came,
Like a sword of flame,
And Machir and Zebulon marshall'd for fight !
And Barak and Issachar too
Blew the trumpet of war and its sword they drew ;
But Reuben tarried behind,
And his flocks to the battle preferr'd ;
Oh ! the deep searchings of mind,
For the tribe would not fight for the Lord ;
And Gilead came not
Up to battle from Jordan's wave,
To share the proud lot
Of his brethren, God's remnant to save ;
Of the tribe of Dan
Not a warrior man
Went up to the war from his sea-girt abode ;
And Ashur's strong host
By the Tyrian coast
Sojourn'd, forgetting his brethren and God.

From the plain on Mount Tabor high
Zebulon came and brave Naphtali,
And with shaft and with sword
They laid the proud low ;
Yet not they ; but the might of the Lord
Left its shade on the warrior's brow.
Smote the foe, as the sun melteth snow.
Where the river of Kishon ran on in its might
Rallied the kings of the Canaanite ;
In glittering throng
They move along
To the clash of their spears and their proud battle song !
But vain the might, tho' of hosts it be
'Gainst God, who alone giveth victory ;
The stars in their courses 'gainst Sisera fought,
And their light they withheld from his host ;
And on Jabin by God the same terrors were wrought
As before on the Red Sea coast.

There in the waves
Of old Kishon they made them their graves ;
They swept them away,
Man and steed, the foul spoil of the fray !
And the spear and the shield they are broken,
And the horse-hoofs are dash'd 'gainst the stones ;
For the Lord on that day hath He spoken
In wrath 'gainst their mightiest ones !

Curse ye Meroz ! let fire and sword
Come down, like a battle, from high ;
Because he went not to the help of the Lord
When the power of Jabin drew nigh.
Oh ! blest be thou over the right
Of women shall Jael be,
Wife of Heber the Kenite,
For her hand dealt the victory !
Thirsty and faint from the slaughter
He ask'd the Kenite for water,
And o'er him a mantle she threw,
To conceal from the foeman
The vanquish'd *Leader* he sought to pursue !
Oh ! blest be thou, Jael, 'bove woman !
She smote with the hammer and nail
The strong man at her feet as he lay,—
The champion in harness and mail
As he fled from the battle away,—
At her feet he bow'd and he fell,
Where Sisera fell, he lay down ;
Bright is the sword yet in Israel,
Undimm'd is the light of her crown !
From the lattice his mother look'd out,
And she strain'd, for the shout
And the din of the war
Rolling turbidly onward like thunder from far !
"Why tarrieth the chariot so long
From the field that beareth my son ?
Where, where is the captives' dark throng,
The spoil of the victor, when battle is done ?
Have not the warriors sped ?
Comes not down to the vanquish'd and dead ?
And the spoil and the prey
They've divided ere now ;
The shroud for the corse where it lay,
But the wreath of the victor for Sisera's brow !
And the mantle ye mean for my son,
Be it wrought from the looms of proud Babylon !"

Hibernicus.

Selected Matter.

From the Journal of the Convention.

REPORT of the Standing Committee of the Diocese of New York, 1850–51.

The Standing Committee beg leave to report to the Convention, that the Committee was organized on the twenty-seventh day of September, by the choice of the Rev. Wm. Berrian, D. D., as President, the Rev. Benjamin I. Haight, D. D., as Secretary, and Floyd Smith, Esq., as Assistant Secretary.

The following is a summary of their proceedings during the Conventional Year :

I.—Address to the House of Bishops.

At the close of their last Annual Report, the Committee stated that they had sent an Address to the House of Bishops of the nature contemplated by the resolution of the preceding Convention in relation to the relief of our Diocese. To this address a reply was received, dated at Cincinnati, October 12, 1850, a copy of which, together with the address, is appended to the Report.

In connection with this subject, it may be well, for historical completeness, here to record, that in consequence of the passage by the last General Convention of a Canon, entitled "Of the Election of a Provisional Bishop, in the case of a Diocese whose Bishop is suspended without a precise limitation of time," the Standing Committee summoned a Special Convention of the Diocese to assemble on the 27th day of November, for the purpose of considering the said Canon, and to proceed to the election of a Provisional Bishop, should the Convention so determine.

II.—Episcopal Services in the Diocese.

Upon the invitation of the Committee, the Right Rev. Carlton Chase, D. D., Bishop of New Hampshire, performed Episcopal Duties in the Diocese from the 10th of December to the 1st of May, and the Right Rev. Wm. H. De Lancey, D. D., LL. D., Bishop of Western New York, from the 1st of May until the meeting of the present Convention. As the whole Diocese had been visited during the preceding two years, the Committee did not deem it necessary to ask of the Bishops more than the visitation of about one-third of the parishes, taking those in the first instance, which had been longest without Confirmation. From their Reports it will be seen that this rite has been administered in seventy-one parishes out of the two hundred and thirteen in the Diocese—to which should be added the seven Churches in which the Bishops preached, but in which, from various causes, confirmation was postponed.

The Reports of the Right Rev. Fathers to whom we are indebted for these and other important services are as follows :

REPORT OF THE BISHOP OF NEW HAMPSHIRE.

To the Standing Committee of the State of New York :

The Bishop of New Hampshire, acting at the request, and in pursuance of a routine arranged by their authority, submits with much respect the following statement of his official acts and other labors performed in that Diocese :

Feb. 23, 1851, in the Floating Church of our Saviour, New York city, I preached and confirmed nine persons.

On the same day, in the Church of the Good Shepherd, New York city, I preached, confirmed eleven persons, and delivered to them an address.

Feb. 25, in presence of the Rev. S. H. Turner, D. D., the Rev. B. I Haight, D. D., and the Rev. S. R. Johnson, D. D., and in compliance with request canonically made, I pronounced sentence of displacement from the sacred ministry against Ferdinand E. White.

March 2, in Calvary Church, New York, I preached, confirmed twenty-one persons, and delivered an address.

On the same day, in St. Luke's Church, New York, I preached, confirmed thirty-two persons, and addressed them.

March 9, 1st Sunday in Lent—In the Church of the Transfiguration, New York, I preached and confirmed twenty-one persons.

On the same day, in the Church of the Holy Trinity, Brooklyn, I preached and confirmed thirty-seven persons.

March 16, 2d Sunday in Lent—In the Church of the Ascension, New York, I admitted in due form and manner to the holy order of Deacons, Messrs. William. A. McVickar and William O. Lamson ; and to the holy order of priests, the Rev. George C. Foote, the Rev. Benjamin F. Taylor, and the Rev. George B. Draper—the Rev. S. R. Johnson, D. D., the Rev. B. I. Haight, D. D., and the Rev. G. T. Bedell, assisting. The Sermon was delivered by the Rev. Dr. Haight.

On the same day, in St. Philip's Church, New York, I preached, and confirmed thirteen colored persons.

March, 23, in St. Paul's Church, Brooklyn, I preached, and confirmed ten persons.

On the same day, in St. Mark's Church, Brooklyn, I preached, and confirmed sixteen persons.

In the evening, I officiated as chairman of a public meeting, held in St. Bartholomew's Church, with reference to the Oregon Mission.

March 6, in the Church of the Messiah, Brooklyn, I preached, and confirmed eight persons.

March 30, 4th Sunday in Lent—In Zion Church, New York, I preached, and confirmed thirty-nine persons, and delivered an address to them.

On the same day, in Christ Church, New York, I preached, and confirmed twenty-one persons, and delivered an address.

Same day, at evening, in the Church of the Epiphany, New York, I preached, and confirmed thirty-nine persons, and delivered an address.—To two of these the rite was administered in a chamber of sickness.

April 2, in the Church of the Ascension, New York, I confirmed twenty-four persons, and delivered to them an address.

On the same day, in Calvary Church, Williamsburgh, I confirmed eleven persons, and delivered an address.

April 4, in Christ Church, North Brooklyn, I preached, and confirmed twenty-nine persons.

April 6, 5th Sunday in Lent—In St. George's Church, Stuyvesant Square, New York, I preached, and confirmed forty-one persons.

On the same day, in the Church of the Holy Communion, I confirmed twenty-eight persons, and delivered an address.

Same day, at evening, I confirmed eighteen persons in Emmanuel Church, New York, and delivered an address.

April 9, in St. Peter's Church, New York, I preached, confirmed eighteen persons, and delivered an address.

The same day, in St. Andrew's Church, New York, I preached, and confirmed seventeen persons.

April 10, in St. Clement's Church, New York, I confirmed sixteen persons, and delivered an address.

April 11, in Grace Church, Brooklyn, I confirmed twenty-three persons, and delivered an address.

On the same day, in All Saints' Church, New York, I confirmed thirty-four persons, to whom I delivered an address.

April 13, Sunday before Easter—In St. Paul's Chapel, New York, I preached, confirmed eighty six persons, (and a sick person in private, eighty-seven)—and delivered an address.

Sixteen of the above number belonged to St. Thomas's Church, and were presented by the Rev. Dr. Whitehouse.

On the same day, in the Church of the Annunciation, New York, I preached, confirmed thirty-three persons, and delivered an address.

Eight of the above number belonged to the Church of the Crucifixion, and were presented by the Rev. Dr. Schroeder.

April 14, at a special Ordination, holden in St. Paul's Chapel, I advanced to the order of Priesthood, after due examination, the Rev. Gurdon Huntington, being assisted by the Rev. Dr. Haight, the Rev. Dr. S. R. Johnson, the Rev. Mr. Walton, and the Rev. Mr. Peters.

The following is a summary of these services : I examined and ordained two Deacons and four Priests—in one instance pronounced sentence of displacement from the ministry—confirmed six hundred and fifty-six persons for twenty-eight Churches, and delivered thirty-five sermons and addresses. With your Secretary I have deposited such lists of the names of persons confirmed as were placed in my hands by the Rectors of the respective Churches.

I cannot close this report without expressing my grateful acknowledgments for the kind hospitality and ready aid which on all occasions I received from the Clergy and Laity of your Diocese, and which, under God's blessing, enabled me to go through a long series of services in perfect health, and without failure in any one appointment. Your Secretary, in a special manner, has laid me under renewed obligations by his unwearied attention to my personal comfort, and to the means by which I might be enabled to accomplish the objects contemplated in your request.

With sentiments of high consideration,
I am, dear brethren,
Your servant in the body of Christ,
Carlton Chase.
Bishop of the Diocese of New Hampshire.
Claremont, September 1, 1851.

REPORT OF THE BISHOP OF WESTERN NEW YORK.

To the Standing Committee of the Diocese of New York :

Dear Brethren—Having been requested by you, acting as the Ecclesiastical Authority of the Diocese, to perform Episcopal functions in the Diocese of New York, I herewith submit to you a statement of my official services since the receipt of your request.

On the 20th of June, I visited Amsterdam, Montgomery county, where I consecrated St. Ann's Church, preached, and confirmed six persons.

On the 22d, in the morning, in St. Paul's Chapel, Morrisania, West Chester county, I ordained the Rev. John Wells Moore, Deacon, to the Priesthood, and administered the Holy Communion. The sermon was preached by the Rev Abraham Beach Carter.

In the afternoon of the same day, I preached in All Angels' Church, in the city of New York, and confirmed five persons.

On the 23d, in the afternoon, I confrrmed six persons in St. Simon's Church, New York, and delivered an address.

On the 24th, in St. Cornelius' Church, Governor's Island, in the afternoon, I confirmed eighteen persons, and delivered an address.

On the 25th, in St. John's Chapel, New York, at the morning prayers, I confirmed one person from Grace Church, Cleveland, Ohio.

On the 28th, at Scarsdale, Westchester county, I consecrated the Church of St. James the Less, preached, and administered the Holy Communion, assisted in the services by the Rt. Rev. Dr. Whittingham, of Maryland.

I held, on the morning of the 28th, an ordination, in Grace Church, Brooklyn Heights, where I admitted Messrs. De Witt Clinton Loop, Daniel Frederick Warren, and Lawrence Sterne Stevens, of the Diocese of Western New York; and Messrs. Jubal Hodges, Samuel Woodward Sayres, William Simmons Ludlum, George Bedell, Hannibal Goodwin, and David Eglinton Barr, of the Diocese of New York, to the holy order of Deacons ; and the Rev. Messrs. William Thomas Smithett, William Whittingham Olssen, John Jay Elmendorf, Thomas Gallaudet, William Thomas Webbe, Philander Kinney Cady, William Wood Seymour, William Samuel Coffey, William Henry Williams, and James Selden Spencer, Deacons, of the Diocese of New York; and the Rev. Stephen Chipman Thrall, Deacon, of the Diocese of Western New York, to the holy order of Priests. I administered the Holy Communion. The sermon was preached by the Rev. Samuel H. Turner, D. D. of the General Theological Seminary ; and I was assisted in the services by the Rt. Rev. Dr. Whittingham, of Maryland. This, I believe, was the largest Ordination ever held in the United States.

In the afternoon of the same day, I preached in St. Mary's Church, Brooklyn, and confirmed ten persons, including one confirmed in private.

On the 30th, in the morning, I preached in the Church of the Holy Innocents, at West Point, and confirmed seventeen persons.

In the afternoon of July 1st, I preached in Christ Church, Oyster Bay, Long Island, and confirmed eight persons.

On the 3d of July, I consecrated Christ Church, New Brighton, Staten Island, preached, and confirmed five persons.

On the 6th, in Christ Church, Sag Harbor, Long Island, I preached in the morning, and administered the Holy Communion, and in the afternoon I preached, confirmed thirty-four persons, and delivered an address.

After performing some Episcopal duties in my own Diocese, I returned to the Diocese of New York on the 22d of July, and visited the churches in Otsego and Herkimer counties.

In Zion Church, Morris, Otsego county, on the morning of the 23d of July, I preached, and confirmed twenty-five persons.

In the afternoon of the same day, I preached in Christ Church, Gilbertsville, and confirmed eight persons.

On the 24th, in the afternoon, I preached in St. Matthew's Church, Unadilla, and confirmed eight persons.

I preached in Immanuel Church, Otsego, on the morning of the 25th.

On the 26th, in the morning, I preached in St. Timothy's Church, Westford, confirmed five persons, and administered the Holy Communion.

Sunday, the 27th, I spent at Cooperstown; and in Christ Church, in the morning, I preached, and confirmed six persons.

I preached for St. John's Church, Exeter, on the 28th in the Methodist Chapel, baptized one child, and confirmed two persons.

In the afternoon of the same day, I preached in St. Luke's Church, Monticello.

For St. John's Church, Richfield Springs, I preached in the Presbyterian House of Worship, on the morning of the 29th.

At the services, at Monticello and Richfield Springs, I was favored with the presence of the Rt. Rev. Dr. Potter, of Pennsylvania, who had kindly officiated in these vacant parishes, by reading prayers, and preaching, on the preceding Sunday.

I preached in Grace Church, Cherry Valley, on the 30th, in the morning, confirmed eight persons, and administered the Holy Communion.

From Otsego county I proceeded to Herkimer county, and, on the 1st of August, in Trinity Church, Fairfield, I preached, and confirmed three persons, two of whom were from the Diocese of Western New York, and one from Petropauloskci, Kamtschatka.

On the morning of the 2d of August, I preached in the Union House of Worship, in Norway.

Tuesday, August 3d, I spent in Little Falls, where, in Emmanuel Church, in the morning, I preached, and administered the Holy Communion ; and in the afternoon I preached, and confirmed fourteen persons.

Returning to my own diocese until the beginning of September, I resumed my visitation on the 2d of September, and, on the morning of that day, in St. George's Church, Schenectady, I preached, and confirmed twenty-two persons.

On the 3d, in the morning, I preached in Christ Church, Duanesburgh, and confirmed six persons.

On the 4th, in Trinity Church, West Troy, I preached in the afternoon, and confirmed eight persons, including two from St. John's Church, Cohoes.

On the 5th, in Grace Church, Waterford, I preached, and confirmed fourteen persons, including nine persons belonging to Trinity Church, Lansingburgh, where also I confirmed one sick person in private. The repairs of the Church at Lansingburgh not being completed, the services in that Church were omitted.

On the 6th, in Troy, I confirmed in private one person belonging to St. Paul's Church, and one person belonging to Christ Church.

On Sunday, the 7th, in the morning, in St. Paul's Church, Troy, I preached, confirmed twenty-four persons, and administered the Holy Communion.

In the afternoon, I confirmed twelve persons in St. John's Church, and administered the Holy Communion in private to a sick person, belonging to St. Paul's Church.

In the evening, I preached in Christ Church, confirmed twenty-one persons, and delivered an address. Two of the persons confirmed belonged to Trinity Church, Lansingburgh.

I preached in St. John the Evangelist's Church, Stockport, Columbia county, on the 8th, in the afternoon, and confirmed eight persons.

In the evening, in Christ Church, Hudson, I preached, and confirmed twenty-three, including two confirmed in private, in the morning.

On the 9th, in the morning, I preached in St. Paul's Church, Red Hook, and confirmed six persons.

On the 10th, in St. James's Church, Hyde-park, I preached, and confirmed twenty-five persons.

On the 11th, in the afternoon, I preached in St. Paul's Church, Pleasant Valley, and confirmed seven persons, including one confirmed in private.

I preached in St. Paul's Church, Poughkeepsie, on the morning of the 12th, and confirmed fourteen persons.

In the afternoon, I preached in Christ Church, and confirmed thirty-two persons, including one from St. Paul's Church.

In the evening, I met the children of the Parish School of Christ Church, supported by individual munificence, and briefly addressed the children.

On the 13th I preached in Zion Church, Wappinger's Creek. The absence of the Rector, on account of sickness, prevented the confirmation. In this parish I married one couple, Matthew Van Benschoten Brinckerhoff, to Mary Willis Franklin.

On Sunday, the 14th, in St. Anna's Church, Fishkill Village, I preached, confirmed sixteen persons, and delivered an address.

And in the afternoon I preached in Trinity Church, Fishkill Village, there being no confirmation, on account of the absence of the Rector, caused by the death of a relative.

On the 15th, I preached in the afternoon in St. Mary's Church, Cold Spring, Putnam county, and confirmed eleven persons.

On the morning of the 16th, intelligence of the death of my brother-in-law, James Fenimore Cooper, constrained me to terminate my official services in the Diocese, and to proceed to Cooperstown. I addressed letters from Peekskill to the several clergy interested, explaining the omission.

There remained to be visited the Churches at Peekskill, Sing Sing, and Tarrytown ; and I was thus compelled to omit the Ordination of several Deacons to the Priesthood, and the consecration of the new Church, at Amenia, Dutchess county.

The following is a summary of my official services in the Diocese : I have consecrated two Churches, baptized one child, married one couple, ordained six Deacons and eleven Priests, administered the Holy Communion nine times, visited forty-three Churches, preached forty times, and confirmed four hundred and forty-seven persons.

I have everywhere received the kindest attentions from the Clergy and laity, for which I tender my warm acknowledgments and thanks.

Commending the Standing Committee and the Diocese to the grace and blessing of our Lord and Saviour Jesus Christ,

I remain, respectfully and sincerely,
Your servant in the Lord,
William H. DeLancey,
Bishop of the Diocese of Western New York.
Peekskill, Sept. 16, 1851.

From these Reports, it appears that the whole amount of Episcopal duty performed in and for this Diocese since the last Convention, is as follows :

Ordinations............	Deacons...........	8
"	Priests............	15
Churches............	Consecrated..........	2
Confirmations....	In 71 Parishes...	1103

From the Colonial Church Chronicle.

The Practical Working of the Church in Spain. By the Rev. Frederick Meyrick, M. A., Fellow of Trinity College, Oxford. 12mo. pp. 410. Oxford : John Henry Parker, 1851.

If anything can arrest the progress of an apostacy, as foul as any that has ever tarnished the annals of a particular Church, since the Lord was crucified, or check the tendency which has manifested itself, of late, to lapse into an elaborate heresy, against which, from the time of Cyprian to the present day, the Christian Church has, in every age, protested with more or less vivacity ; the facts alleged in Mr. Meyrick's book ought to produce that effect. And these facts will speak persuasively to the minds of those who have lived long in Roman Catholic countries, because they, from observation and experience, will be enabled to certify, that the facts which Mr. Meyrick alleges are not merely an allegation of facts, but in truth and sad reality, facts. The book is dedicated to all who have dreamed that the perfections of the Church Triumphant belong to the Church Militant, and that they are to be found in any *other* part of the Church Catholic in a greater degree than in the Church of England. The argument of it is simple. If we do not recognize an event as a *sign* of anything in Spain—for as Augustin speaks, "res per signa discuntur"—we are playing with ourselves, if we persist in proclaiming the same event to be a *sign* in England. Or again, if Italy, Spain, Portugal, and Austria, have a scandal A which we have not, and we have a scandal B which they have not ; or, to go further, if they have the same scandals aggravated, in kind and degree worse than ours, we are acting the part of children or self-deceivers, and, it may be, something worse, if we turn all our eyes upon B, and put A out of the field of vision. This is Mr. Meyrick's argument, which appears to have passed unconsciously through the minds of the friends, whose letters gave occasion to the book. Certain relatives of the author were compelled, through ill-health, to exchange a retired living in Wiltshire for the more genial airs of Malaga. They left England with something more than an admiration for the practices of the Church of Rome, and something less than a love for those of their own Church. The change of climate benefited soul and body too. Returning home sane of mind and body, emancipated from all morbid tendencies, they declare, almost in the language of the poor Greek who, at the Council of Florence, was pressed to adopt the Latin Creed, or else the expenses of his return home would not be paid by the Pope ; "Mori malo, quam unquam latinizare :"—

"*October* 21, 1850 —I have read all the unhappy distractions at home Whatever betides, we must cling to the ship and fight for her.—There is no possibility of going to Rome ; and further acquaintance with her practice makes me feel this more and more."—p. 93.

Agasn, another writes :—

"*February* 10, 1851.—I wish that people who get unsettled in England, would come to Spain, and live quietly in one house, as we are doing, not going to Rome or Seville, just for the great Church ceremonies, but seeing what is the tone of morals and religion among the people."— P. 107.

And yet once more :—

"*Christmas*, 1850.—My opinion of the state of the Church here does not rise. . . . . I am gradually coming to the same opinion with an English Clergyman, who told me years ago, much to my surprise at that time (!), that he regarded the English Church as the great depository of the truth, and the hope of the world ; and, therefore, I do not wonder that fierce attacks should be made upon her on every side. If she should fall, where, indeed, would faith be found on the earth ? Where in Europe, at least, are we to look for any branch of the Church which shows such symptoms of life and truth as our own ?"—P. 121.

Where, indeed ? And why limit the query to Europe ? Is Romanism purer from the taint in the great peninsula of South America, or in the great Anglo-Indian peninsula ? What is it, in either of these regions, but an adroit system of semi-paganized Christianity ?

But the main charge against Romanism set forth in Mr. Meyrick's book, is that it is an organized system of Mariolatry ; that in Tennevelly, where the Romish Jesuits still employ the same artifices first invented by Roberto a Nobili, their converts have earned the name of Mother-worshippers, and that elsewhere, to use the almost terrible words of Mr. Hallam, the Blessed Virgin is the popular Deity of Romanists. We have only room for a short extract :—

"All that I could catch of the sermon was a panegyric on Maria Santisima. . . . all the gifts of God pass through her hands. . . . The Apostle said nothing could separate him from the love of God, so we may say that neither height nor depth, nor any other creature, can separate us from the loves of Maria Santisima." (P. 138.) " . . . The assertion, too, that our redemption is due to the union of God with man, not in the Person of our Lord, but of the Virgin Mary, is startling ! and all this comes *on the authority of the Church*."—P. 158.

It is impossible, within our limits, to allude to the facts of *State* interference with the Spanish Church, at which we murmur so much in our own case ; not without due cause, at times, it must be admitted ; nor to those profane and irreverent burlesques of holy times and holy things in Spain which appear to afford so much delight to the children of the Church of Rome ; but from our own personal observation we can verify most of the statements of Mr. Meyrick's book ; and we are induced to detain our readers a little longer. We had prepared a few notices of the *practical working* of the Church in Bohemia and Moravia, as, for instance, the fete of our Lady of Mariansheim, near Toplitz, on the 8th of September, the Nativity of the Virgin Mary ; but we are compelled to confine ourselves to the *practical working* of the Church in Portugal.

Not many years ago, it happened to the writer of this notice to be detained, for more than twenty months, in the Island of Madeira. Now we assert, without fear of contradiction, that whatever characteristics, by Mr. Meyrick's showing, belong to the Church in Spain, belong equally to the sister Church in Portugal ; if the Church of Spain, with a sacrilegious hand, strips the Incarnate Son of God of His prerogatives, and attributes them to the Virgin mother, so does the Church of Portugal ; not merely in its popular teaching, but in its books of devotion.*—Who will not recognize in Mr. Meyrick's description of Christmas Eve in Spain a fac-simile of Christmas Eve in Funchal ? and what more adoration can be paid to images of the Virgin in Spain, which is not paid to them on the 15th of August (*dia de Nossa Senhora do Monte*) in Madeira (on the Festival of the Assumption of the Virgin). Is not the following picture a parallel to Mr. Meyrick's "Burial of the Sardine," (p. 183,) or, *La vieja la piccara pellaja* (p. 313) ? Although ourselves present at the ceremony, we borrow the account from the MS. journal of a friend, not unknown in London.

O Enterro do Bacalhao.—(*The Burial of the Saltfish.*)

"Easter Sunday, *March* 31. . . . . After Evening Service, we met a mock religious procession, the beginning of the tomfooleries in which the natives indulge at this season, to compensate for the austerities of Lent. The absurdities of the Carnival are here transferred to the Easter season. One could hardly imagine that the mummery we saw to-day, so utterly absurd and profane, could be practised on Easter Sunday in any Christian country in this *liberal* and enlightened nineteenth century, *still less* that it should be introduced here for the *first* time in the year of our Lord 1839. But so it is : the *Funeral of the Codfish* is a new importation from Lisbon, and performed with unrivalled success in the streets of Funchal. The Burial of the Codfish is a grotesque representation of the termination of Lent, the salt cod being the emblem of fasting. The procession was somewhat as follows : First, some masks, dressed as monks and penitents, with a model of a tower, and a couple of large bells, carried by two donkeys, caparisoned with cloths and ribbons ; then, a lot of penitents, two and two, with absurd masks ; next, an atrocious figure, carrying the codfish on the top of a pole, and three others following with cabbages and onions ; then a bishop, in a large three-cornered hat, in his four-wheeled carriage, drawn by one horse, attended by ridiculous masks ; the bishop had a saucepan, and a stick with a bunch of greens (I think) at the end, with which he sprinkled the crowd with *holy* water. A band, and a company of masked soldiers, and a squad of artillery, brought up the rear, with a pulpit, something like Punch's theatre. They passed down the Carreira to the Praca, where the pulpit was erected, a grave dug, and a mock service performed. . . . . I have seen a great many absurd modes of making *holi*day, but never anything equal to this in irreverence," &c. &c.

And yet, we are told that these miserable buffooneries are not profane in themselves ; profane only to *us*, because our spiritual vision is dim and impaired : in Romanists they constitute part of one continuous and intense act of faith !

If any still waver in their allegiance to their own Church, may they ponder these things before they are merged in that abyss which, like the grave, will not disgorge them, until the great day of final reckoning !

From the London Evening Journal, Jan. 24.

The Bishop of Exeter on the Necessity of Episcopal Ordination.*

Those who have followed the so-called Gawthorn controversy will not be astonished that the Bishop of Exeter has thought it of sufficient importance to form the subject of one of his exhaustive pamphlets. His provocation to come forward was amply sufficient to call out a Prelate even less committed, so to speak, to the vindication of the faith than he is—viz., an appeal to him from about 120 of his clergy of the Archdeaconry of Totnes, arising out of a curt and negative missive sent by the Archbishop of Canterbury, in reply to an address from 220 of the clergy of the diocese of Exeter.

After forcibly characterising the conduct of Gawthorn, and the position in which he had placed the Primate, the Bishop continues that the latter had, in his reply,

"Three courses open to him,

"1. He might say that the bishops of the Church of England—or, if he scrupled to answer for other bishops, he himself, and the Church of which he was the Primate, do regard ordination by bishops as necessary to confer the ministerial character ; or,

"2. He might say that he and the Church of England regard it as not necessary ; or,

"3. He might say that he and the Church of England do hold ordination by bishops as necessary ; but yet, that we are not forbidden by the Church to hope that, under the peculiar circumstances under which some of these foreigners are placed, their ministrations are not void.

"If his grace had answered in the sense of the last of these three suggestions, he would, I venture to think, have satisfied the judgment, as well as the feelings, of the very large portion of the bishops and clergy, for whom he did, in fact, undertake to answer in the words which follow :-

"'I hardly imagine that there are two bishops on the bench, or one clergyman in fifty, throughout our Church, who would deny the validity of the orders of these clergy, solely on account of their wanting the imposition of episcopal hands.'

"Now, that this answer should have been generally considered as equivalent to his grace's choosing the second of the courses indicated above—in other words, declaring in the name of bishops, clergy, and the Church of England, that *episcopal ordination is not necessary* to confer the ministerial character, could surprise no one. As little could it surprise us, that the immediate consequence should be, an universal ferment from one end of the Church of England to the other."

It will be seen further on that his lordship, in making the charitable admission comprised in the third of the courses is not blind to the possibility possessed by the early Reformers on the Continent of acquiring episcopal ordination, and of their rejection of this possibility.

Mr. Palmer's intervention, and the reply which he elicited from the Archbishop, are next alluded to, and in terms which quite preclude any charge being justly made against the Bishop of Exeter, of endeavoring to aggravate the scandal. Indeed, we are tempted almost to say that his remarks upon this letter of Archbishop Sumner manifest something approaching to an excessive desire to make every allowance which the circumstance permits of.

The correspondence with Mr. Mayow is briefly touched upon, and the coquetting with the Brighton Protestant Defence Committee, we are truly told, "re-opened the question."

"It was upon hearing these things, that you and the clergy of your archdeaconry resolved to address to me this temperate yet firm and uncomprising expression of your sentiments. Your resolution gives me no surprise. It is no more than the occasion fully justifies. Two hundred and twenty of my clergy—not urged, but rather discouraged by the authorities—deemed it necessary to disclaim the opinion respecting Ordination, which the Archbishop, in his letter to Mr

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* We have before us a book which is proof of the above assertion ; every Madeiran who can read possesses it. *Relicario Angelico de Jesu Christo e de Maria Santissima, augmentado de novas devocoes a N, Senhora da Conceicao da Rocha.* Lisboa, 1837.

* A Letter to the Archdeacon of Totnes. In answer to an Address from the Clergy of that Archdeaconry on the necessity of Episcopal Ordination. By Henry, Lord Bishop of Exeter. London : John Murray.

Gawthorn, had ascribed to them in common with 'forty-nine in every fifty of the clergy throughout our Church.' They did this in respectful terms, 'desiring earnestly to record their conviction, in agreement with the judgment of our Church, consentient with that of the Catholic Church, that they only can be deemed validly ordained who have received 'the laying on of hands by those to whom the apostolic succession has descended.'

"This address, called forth by his own challenge, was answered by his grace's simply 'protesting against the *unwarranted assumption* which it contained.'

"Believing, as I do, that this judgment of 220 of my clergy was substantially right, and apprehending that the censure passed upon it by the Archbishop, if it remain unnoticed, may lead to extensive and pernicious error, I deem it my duty to avow this my belief."

The grounds for his lordship's belief are "the authoritative teaching of our own Church."

"For the question is, whether it be *the judgment of our Church* that they only are truly ordained to the Christian ministry who have received holy orders from those to whom the power of conferring them has descended in succession from the Apostles.

"The Archbishop has written to one of his correspondents, Rev. W. Palmer, that he 'knew that neither our Articles nor our formularies have maintained such an opinion;' and to another, Rev. M. W. Mayow, that his own view 'is in exact accordance with the 19th and 23d Articles and the *Rubric* prefixed to the Ordination Services.' Assuming that by *Rubric* his grace wishes to be understood 'the Preface,' I will take these several documents in order.

"1st. The 19th Article, 'Of the Church.'

"'The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to God's ordinance, in all things that of necessity be requisite to the same.'

"Now, here there are three several things stated, as necessary to make any body even of faithful men to be the Church, and therefore the officers within it officers of the Church.

"1. 'The pure Word of God' must be preached therein: not that it is essential that the Word of God be in it preached *purely*—that is, without error: for the Article afterwards says of three of the most illustrious of the ancient Churches, those of Jerusalem, Alexandria, and Antioch, that they did all err, and of the Church of Rome, in particular (which the Article expressly acknowledges to be a Church—part of 'the visible Church' which it has just defined), that it 'hath erred in matters of faith'—yet not so as to deprive it of this essential character of the visible Church, that in it 'the pure Word of God' is preached."

"2d. This 'pure Word of God' must be '*preached*'—that is, publicly set forth for the instruction of the people, by persons duly empowered, or *sent*, for that purpose; for we know from St. Paul that the Word cannot be 'preached'—that is, not merely recited or taught, but *proclaimed with* assurance and *authority*—except by those who are duly 'sent,' *authorised* by Him whose Word they proclaim, κήρυκες—men unto whom God 'hath committed the word of reconciliation.' Of such, speaking of himself and all who partake of his commission, he continues, 'Now then *we are ambassadors for Christ*; as though *Christ* did beseech by us; we pray *in Christ's stead* be ye reconciled to God.'

"3d. To constitute any congregation a part of the visible Church, it is indispensable that in it 'the Sacraments be duly ministered in all those things that of necessity are requisite to the same.'

"Now, what are the Sacraments? The 25th Article tells us, that their main property is, that 'they be certain sure witnesses and effectual signs of grace'—*efficacia signa*, signs by which God effects the grace, of which they are signs—'and of God's good will towards us, by which He doth work invisibly in us, and not only quicken but also strengthen and confirm our Faith in Him.' And the Homily on 'the Word and Sacraments' teaches, that 'in them God embraceth us, and offereth Himself to be embraced by us.' Manifestly, therefore, among 'those things that of necessity are requisite to the duly ministering of the same,' must be *authority from God*, given to those who minister them. But our Church has not left the point to be deduced by our sense of what is right; it is expressly declared in the 26th Article that they who minister the Sacraments 'do not the same in their own name, but in Christ's, and do minister by *His commision and authority*.'"

"The next article, to which the Archbishop has most properly referred us, is the 23d—'Of Ministering in the Congregation.' This touches the very object of our inquiry; but in looking into it, we shall find that we have already, if not actually anticipated, yet done much towards the full consideration of it.

"'It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacrments, in the congregation, before he be lawfully called and sent to execute the same.'

"Now this, while it is in perfect accordance with the teaching of the 19th Article, goes further. It not only declares that there must be a lawful call and mission before any one can execute the ministry in the Church; but it says it is absolutely sinful—'transgression of the law'—for one not 'lawfully called and sent' to presume to take the ministerial office upon him."

The Bishop then illustrates his position from the writings of the famous Hammond, and copiously shows how the idea of *mission* runs through the whole Gospel narrative of the foundation of the Christian Church:—

"Since that time such *immediate* mission from God has not been vouchsafed. But is all mission now unnecessary? Mission from God himself? The Catholic Church hath from the beginning held the contrary; and our own Church, as a faithful part of it, has, in the 23d Article, proclaimed the same truth—the necessity of *lawful* mission generally, in the former of its two propositions—in the latter, the necessity that this mission be *mediately from God*, transmitted by succession from those who, at the first, received the power of thus giving it immediately from our Lord himself.

"The former is expressed in words too plain to need explanation, and being universally admitted by all who call themselves Churchmen, it must not detain us longer.

"The latter is not so plainly expressed—especially in the English Article—and, unfortunately, is so far from being universally admitted, that the direct denial of it, as of 'an unwarranted assumption,' by the primate of all England, has made it necessary for me to defend it thus publicly in the face of the Church."

The three points set forth in this Article are—

"1. That lawful mission to the Christian ministry must be *from God* by an outward call.

"2. That we must not look for any outward call from God except *mediately through men*.

"3. That it must be given through men who have themselves *received the power of transmitting it publicly given to* them by those who have themselves publicly received the power of giving that power from others similarly empowered; in other words, in *uninterrupted succession from the Apostles* themselves."

The Bishop next shows how much more clearly the sense of this Article comes out in the "*per homines*" of the co-authoritative Latin than in the "by men" of the English version.

"If, therefore, the only testimony which could be adduced were our 23d Article, even this would be sufficient to establish our point. Still, we rejoice that this is not the only nor the clearest evidence; for, taken by itself, this Article has, we know, been subjected to a construction which, if it were correct, would separate our Church's doctrine on this important particular, from that which is known to have been the doctrine of the whole Church of Christ during the first fifteen hundred years."

"For it is the peculiar boast of our English Reformation that it is indeed a *re-formation*—a *restoring* of the doctrine, worship, government, and discipline of our Church, after the model of primitive antiquity. So Bishop Jewell speaks in his 'Apology'—a work which had the grateful sanction of that very Synod in which our present Articles were compiled."

"If such be the just and true character of our Reformation, what can be said of any construction of any of our Articles which would contradict the teaching of the early Church? Yet such a construction has been put on the very Article which we are considering, in one of the most popular expositions—Bishop Burnet's."

But Bishop Burnets's theories were not long left in peace, for

"Soon after the work was published, the lower House of Convocation made a strong representation against it generally:—

"'1. That the said book tends to introduce such a latitude and diversity of opinions, as the Articles were framed to avoid.

"'2. That there are many passages in the exposition of several Articles, which appear to us to be contrary to the true meaning of them, and to other received doctrines of our Church.

"'3. That there are some things in the said book which seem to us to be of dangerous consequence to the Church of England as by law established, and to derogate from the honor of the Reformation.'"

To be continued.

Communications.

For the Churchman.

Mr. Editor:

As the canonical movement now pending in the diocese of New Jersey touches in principle, not that diocese only, but the whole polity of our Church, I make no apology for early turning your attention to it, with a view to its fuller development in your columns, by your own, or some other able pen. That the many questions it involves, both personal and ecclesiastical, will in the end be widely and warmly, perhaps bitterly agitated, there can be little doubt, for they all lie deep at the very foundation of the Church's peace and prosperity; the more reason therefore for churchmen taking an early and calm view of the scene, before the winds and waves of controversy arise, and blackened skies cast false shadows over it. In what I shall here say, therefore, I claim no other merit touching the *personal* question, than what belongs to any impartial observer, from another Diocese, and in its *canonical* aspect nothing beyond what may be claimed by every thoughtful educated churchman, feeling it to be a question that comes home to himself and his own Diocese, and not willing lightly to exchange ancient for modern discipline. Under these privileges, permit me, a plain-spoken and old-fashioned churchman, to open the subject for abler pens. The case, as already said, involves, and therefore demands, a double consideration: first, the individual question, or the charges made against the Bishop; a question which is to be looked at in the religious and christian light; and secondly, the form of action adopted by the presenting Bishops, which is to be tested by the fundamental laws and principles of the Church and by the obvious results which would follow upon its adoption as a rule or precedent.

And now as to the general aspect of the *personal* question. We here behold a venerable Bishop of our Church, one whom none deny to be among the most zealous, devoted and fearless in duty, among our Right Reverend Fathers, after an Episcopate of twenty years of untiring labor, in which head and hand, and time and talent, and health and wealth, have all been poured out freely as water in the general service of the Church, and more especially in building up his own once feeble Diocese, by founding in it seminaries of christian church-like education, such as it most needed, and such as until then our Western Church, in its wealthiest Dioceses, had never seen—periling thereby life and fortune and character on their ultimate success, and casting himself and them, in the spirit of an apostle, on the Church's liberality and love, to make good his promises—we see such an one, I say, disappointed in hope, broken in fortune, worn out with the wearying labor of matching noble ends with feeble means, and all for Christ's cause—the very picture one would draw to awaken love, and reverence, and pity in the breast of a churchman—we see him officially held up to public scorn, threatened like a prejudged criminal with impeachment and public trial for his noble but unsuccessful struggle—a criminal certainly of a *new* stamp—called on to justify his *own* zealous performance of duty, to make good his *own* confidence in others performing theirs—one under a Christian verdict to be praised, honored, and pitied; but in the judgment of that law of Mammon, which measures merit by its success, and virtue by the profit it brings, no doubt to be brought in *guilty*.

But to look at the case in a more worldly light. That financial entanglements should result from such disappointed expectations, was a necessary consequence; and equally so, many hard thoughts and heart-burnings; many mistakes and misapprehensions, both of words and deeds; and no doubt too some broken promises, yet sincerely given and unwillingly broken, nevertheless, turning losers into accusers; and sometimes no doubt too unfounded expectations, raised through that fallacious trust which debtors, like drowning men, so often place on *straws*, mistaking them for a plank of safety. But admitting, (for argument's sake,) all this tangled skein of management—so hard to unravel, and so little worth unraveling—what, we ask, does it all amount to, beyond, in its *causes*, the infirmity of an over-zealous nature, misled by native enthusiasm, and giving to its own ardent hopes, while pursuing noble ends, a substance beyond prudential reality; and in its *results*, what beyond those pardonable mistakes and errors, which, as united with their causes, should call forth, on the part of all, but more especially of churchmen, their deepest sympathy and commiseration? And now, while our heart bleeds for such a sufferer, what shall we say of that temper of mind that would needlessly make a public spectacle of such sorrows and such trials, would open afresh bleeding wounds of disappointment, and dissect a still quivering heart? And look well, Mr. Editor, what a damper such unkind, such base return, would bring to all brave bold efforts on the part of our Bishops, penniless as they themselves are, to build up the Church and its institutions, if they may not go on, fearlessly, in trust and faith; if presentment and public trial is to hang like a drawn sword ever over their heads in case of failure, to answer any and every accuser? What noble institution of learning (to look to that point alone,) has arisen in any of our dioceses, but what some "cloud" has rested on it. Is it all clear sky, I would ask, with 'Gambier College,' or 'Jubilee,' or even with the Seminary of Georgia? Are there no grumblers there, touching financial management? Away, then, I say, with such base return to the Church's most devoted servants, taking away from them, as it does, all freedom of noble action, all generous enterprise in the Church's service. We may here, indeed, learn a lesson, even from the wisdom of this world, how men's best services are ever to be got. I quote from a master spirit, a Christian statesman, one himself thus tried:

"It is not to be imagined," says Burke in answer to some who with pettifogging pertinacity would call him to account for his course in Parliament, "how much is lost from spirits full of activity and full of energy who are pressing, who are rushing forward to great and capital objects, when you oblige them to be continually looking back. Whilst they are defending one service, they defraud you of an hundred. Applaud us when we run; console us when we fall; cheer us when we recover; but let us pass on—for God's sake, let us pass on.

* * * *

Look, gentlemen, to the *whole tenor* of your member's conduct. Try whether his ambition or avarice have jostled him out of the straight line of duty; or whether that grand foe of the offices of active life, that master vice in men of business, a degenerate and inglorious sloth, has made him flag and languish in his course? This is the object of our enquiry. If our member's conduct can bear this touch, mark it for sterling. He may have fallen into errors; he must have faults; but our error is greater, and our fault is radically ruinous to ourselves, if we do not bear, if we do not even applaud, the whole compound and mixed mass of such a character. Not to act thus, is folly; I had almost said, it is impiety. 'He censures God, who quarrels with the imperfections of man'."—(*Burke's Speech at Bristol, &c.*)

I will make no apology, Mr. Editor, for having given you Burke's words in place of my own, but conscious of having already trespassed too far on your columns, will defer to another day, what I had intended treating now, viz., the Canonical question—how the course adopted by these *quasi* Presenters strikes the mind of

A New York Churchman.

For the Churchman.

Chanting the Psalter.

Mr. Editor:

It is strange, very strange, that your correspondents *Rubricior* and *W.* should refer me to the English Prayer Book for authority in this matter of reading or singing. The English Prayer Book was reviewed by the General Convention of 1789, and such "alterations and amendments" were established as were "deemed expedient." Wherever, therefore, the American differs from the English Book, the former is *our* directory, not the latter. On the title-page of the English Book we find the words "The Psalter or Psalms of David, pointed as they are to be *sung* or said in Churches;" giving singing, as Rubricior observes, "the first and most honorable mention." In the American Book we find simply, "The Psalter or Psalms of David." As the omission was no doubt intentional, I argue, even at the risk of being accounted *nonsensical*, that we are not to sing the Psalter. In the English book the rubric directs that the Psalms in order, in the Evening Service, shall be *said or sung*. In the American, we read, "Then shall follow a portion of the Psalms, as they are appointed;" that is, in the "Order how the Psalter is appointed to be *read*." In this case also, I argue from the deliberate change. The English book in one place directs that the Litany shall be *sung* or said. According to the American, the Litany is to be *read*. The English directs that the Athanasian creed shall be "read;" or "sung or said." The American omits that creed; it cannot, therefore, be *either* sung or said. And notwithstanding all this, *Rubricior* tells us, that "the inevitable conclusion . . . is, that 'read' as used in our Rubrics does *not exclude singing*. If Rubricus (he continues,) thinks otherwise, let him *prove* it, not *assume* it. Until he has *proved this*, he has done *nothing*"!

"As to the rubric in the Thanksgiving Office," "the inference drawn by Dr. Haight, in favor of chanting the Psalter" cannot be sustained by the "showing of Rubricus," who does not admit that reading in these United States signifies or comprehends singing. "Webster (says my courteous friend W.) defines the word *read* 'to utter or pronounce written or printed words, letters, or characters, in the proper order.' Now is not this done when the Psalms are sung? and is not chanting, after all, but musical reading?" *To sing*, according to one of Webster's definitions, is, to utter with musical modulations of sound;" and *chanting* is "singing with modulations."—W., then, will gain nothing by an appeal to Webster. This New England linguist possessed among other New England qualities a large share of discrimination; and when in his younger days he went, as he probably did, with his young associates, to singing-school, he went not merely to utter printed words in their proper order. He went to hear, or to practise, singing. Like Webster, the revisers of the Prayer Book were men of judgment and discretion. They knew what they were doing. When they wrote *reading*, they meant "reading" in the ordinary acceptation of the term. When they wrote singing, they meant "singing" as distinguished from saying or reading. And as *contemporanea expositio* is the best exposition of a doctrine or a rubric, they declared by their practice that reading *is* reading, and that singing *is* singing. Will Rubricior now say that my argument is "a simple begging of the whole question"? Will he now say that the "authority" for the choral service "in American practice is the same that there was here for chanting fifty years ago"? Or, that the Thanksgiving Day Service furnishes a "regular 'example' of what is meant by reading"?

Rubricior makes something of a flourish when speaking of the "Professor of Pastoral Theology and *Pulpit Eloquence*" in the General Seminary. It appears that he "was present at that meeting of the Ecclesiological Society on the night referred to," and that he "is admirably conversant with all the duties of his professorship," &c. &c. I must apologize, then, for using the phrase *Professors of Elocution*; and the apology is this, that when I was a student of the Seminary, Bp. Hobart who was the Professor of "Pastoral Theology and Pulpit eloquence," was accustomed in that capacity to hear the students read the service, as well as deliver sermons. I supposed, therefore, that he was actually, if not nominally, a Professor of Elocution. We are told that "the service cannot be intoned well by a man who cannot read well." If, then, instruction in reading the service is not now a part of the duties of the Professor referred to, I would ask whether the appointment of a Professor of Elocution would not be a suitable preliminary to that of a Musical Professor?

"If *reading*, (says *Rubricior*,) instead of singing . . will ensure truly congregational worship," (and worshipping by proxy is condemned by none more strongly than by himself and his Ecclesiological fellows,) "whence comes the soft sibilant silence that reigns throughout four-fifths of our churches?" I answer that the question may perhaps be applicable to four-fifths of the city churches. It is not to four-fifths of those that are in the country or in small towns. Let the clergy of the city, then, see to it.

Rubricus and Rubricior differ as to the meaning of a *strict* construction of the rubrics. The one is in the positive, the other in the comparative degree. The first is positive that a strict rubrician is exact and rigid, getting at the truth, whether it be by an appeal to reason, or to history, or to rituals at large. The strictness of the second is a comparative strictness. It will only only go back *two lines*, if it can save itself the trouble of going back *two pages*.

In my first article I said that "it would be unwise to argue from the practice of a few English cathedrals to that of the American Church at large;" meaning that the cathedrals were few in comparison with the whole number of English places of worship. *Rubricior* says that I "would have spoken more correctly" if I had referred to *all* the cathedrals; and adds, "But it is not confined to cathedrals. There are not far from 100 parishes where the choral service is used, besides royal and collegiate chapels." I answer that I want more light on that subject. I find from the "Parish Choir" (printed in London in 1846), which, I believe, is good authority with the Ecclesiologists, that there has been great looseness in the English practice; that on one occasion on Sunday, the Choir of Westminster Abbey, who were accustomed to chant the Psalter, "were very nearly coming to a most distressing *break-down*, at the beginning of the *Venite*," "and that when they recovered themselves, it was to sing a childish single chant, which became quite tiresome before two Psalms were finished;" that in the mother Church of Durham, which had a choir of high reputation, the "unity of the service" was "marred," on *Sundays and Festivals*—"the prayers being *read* by one of the canons, *chanting* being either beneath their dignity, or beyond their skill:" that no attempt had apparently been made in the daily service to adapt the chant to the character of the Psalm, except on one evening of the month; that "to judge by their hurried and confused recitation one would suppose" that they attached "little more meaning to the words of the Psalter than to *Do, Re, Mi, Fa, Sol*;" that in Newcastle upon Tyne it was once in 1846 announced by advertisement that "a full cathedral service" would be given in the principal church (that of St. Nicholas), and that then the "lover of a solemn choral service" looked in vain for the "white-robed choir," and heard "no attempt at 'plain song' by the officiating priest;" that the clergyman *read* from a pulpit at the east end of the church, and the choir responded from a gallery at the west; that it was a "very common but erroneous custom" in England to *begin the service* with a psalm or hymn; that if, in the opinion of a Bristol writer, "there is one thing that distinguishes the cathedral *above* places of parochial worship, it is its musical services, for which, amongst the rest, it was *mainly* ordained, and is *principally* upheld," and yet that the Dean and Chapter of Bristol "had ordered the minor canons to discontinue both chanting and intoning in their portion of the cathedral service," and that the Lord Bishop of the diocese had in consequence cited the said Dean and Chapter to appear before him; that even in the Sunday morning service at York Minster the Litany was not sung by either priest or choir, "but only read throughout, the choristers gabbling the responses with a truly wonderful rapidity," that the Nicene Creed was not sung, &c., &c.; and when I find such things recorded, I say that I want more light. I am not satisfied with the round assertion of Rubricior.*

"The English Reformers, (says W.,) intended to retain the choral service among other catholic usages." Yes; and "one of the most reprehensible acts to which the Reformers resorted in their hatred of Popery, was that of adapting vulgar verses to church tunes, and thus associating with ludicrous images or with something worse, melodies which had formerly been held sacred." (*Southey*, quoted in the *Parish Choir*, vol. II, 174.) I am satisfied, for the present, with the American Prayer Book, including the Psalms and Hymns in metre.

Rubricior "cannot say" that he "admires the wisdom of the General Convention in abbreviating Tate & Brady." So much for the exercise of the right of "private judgment."—Probably he and his associates had they lived in 1789, would not have admired the wisdom which was then displayed in making "alterations and amendments."

Rubricus, says *Rubricior*, "acknowledges that the intelligent churchmen in *reciting* the latter part of the 137th Psalm, *can* 'receive edification from a consideration of God's retributive justice. *But* in singing he is to make melody in his heart to the Lord.' If this means anything, it is that 'edification from a consideration of God's retributive justice,' makes *discord* in the heart of an intelligent churchman." This may be sound *Ecclesio-logical* logic; it is not mine. Edification may fail to make melody in the heart, such for example as St. James speaks of when he exhorts us, "Is any merry? Let him sing psalms;" and yet it may not produce discord. The mathematical student may be edified by thoroughly investigating or by repeating a proposition in Euclid: but singing the proposition in company with his class might not result in heart-melody, and not singing it might not be a discordant measure. For one, Rubricus is edified when he reads the genealogies in St. Mat. and St. Luke. He certainly would not attempt to make melody in his heart by singing the list of names from Abraham to Joseph, or from Joseph to Adam.

If Rubricus, says Rubricior, "will open his Bible at the 109th Psalm, he will find as its heading, 'To the chief *musician*, a Psalm of David.' The propriety of its being sung is therefore a point on which Rubricus and King David differ." "We cannot suspect Rubricus of being so absurd as to deny that what was fit to be sung in Hebrew is fit also to be sung in English." My unsuspicious corrector will not, I trust, be able to convict me of making an absurd denial. As to the *heading* of the Psalms, I have long since learned to place little reliance on it. I am not persuaded that the 90th Psalm was composed by Moses, although it is *entitled* a Psalm of his. Next; supposing the 109th psalm to have been set to music, it is impossible for us at this late day to determine in what mode it was pronounced. If the Hebrews in David's day conducted their public services in a manner similar to that with which the modern Jews conduct the services of the synagogue, then we ought, according to the views of *Rubricior*, to abandon the natural, open pronunciation of our Anglo-Saxon tongue in reading the Historical books of Scripture and the Prophets, no less than the Psalms. Nay, since writers in the Church, from the judicious Hooker to the injudicious author of the "Mysteries Opened" have maintained that the public reading of the Scriptures is preaching, we ought, in order to carry out the principle, to be as like the Jews as possible, in the pulpit and at the lectern, and then lay upon the proposed Musical Professor a part of the duties, at least, which are now performed by the Professor of "Pulpit Eloquence". I am not prepared to admit that all that the Hebrews did fitly, may also by us be done fitly.—There may be a judaizing, equally with a Romanizing and a Sectarian, "tendency" in the Church. This judaizing spirit prevailed among the Puritans, and still shows itself among some of their descendants. Christ's Sacraments are undervalued and treated as if they amounted to nothing more than circumcision and the passover. This is judaizing. Justification by faith is so preached that the hearers are led to believe that the ancient patriarchs were as highly favored as we; as if God had not "provided some better thing for us." This is judaizing. Let us beware lest in our use of the Psalms we "be led astray by the evident predilection of King David for music," and in our admiration of the type, become judaizers, and forget the spirit and example of the archetype.† In the kind judgment of *Rubricior* my first article breathed "an honest and good spirit." With the same fraternal feeling I would ask whether he sings with melody in his heart when he intones or chants the first two verses of the 131st Psalm? They are the following:—"Lord, I am not high-minded, I have no proud looks. I do not exercise myself in great matters which are too high for me."

Rubricus.

Feb. 18th, 1852.

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* The beauty of the service is also said to have been "mutilated" in the Rochester Cathedral, and "reading had been substituted for chanting" at Christ Church College, Oxon, and King's and Trinity Chapels, Cambridge. Let it be remembered that there are from 15 to 20 thousand churches in England. Upon further examination, it appears that in Bristol the minor canons were enjoined to pay strict attention in the *prayers and litany* to the rubrics which enjoined these parts to be said or sung. The Dean and Chapter declined to enter the decree of the Lord Bishop relative to the C. service.

† Let us look at the 2d Psalm which is prophetic. The psalmist when uttering it may, under the impulse of inspiration, have been very deeply impassioned. He may have been clothed with a peculiar vestment, and to give efficacy to his words, have broken bonds and cast away cords that had been rent, and wielded a rod of iron and dashed in pieces a potter's vessel. In the proclamation of the first verse he may have been assisted by a trumpet-accompaniment. In all this he would have done nothing more than what Jewish prophets were accustomed to do. And the intelligent Churchman in reading the Psalm may be edified by throwing himself (not into the attitudes, but) into the position of the Psalmist *in Judea*, and reflecting that what was then and there predicted has been in part fulfilled, and will still more gloriously be fulfilled. Whether it would be advisable for him to utter it, as it is probable that King David, when moved by the divine afflatus, uttered it, suiting the action to the word, is another question.

For the Churchman.

Episcopal Broadsides.

Mr. Editor,

Knowing you to be a man of peace, and not disposed on every slight occasion, to engage in strife and controversy, I have my doubts whether you will admit into your columns, anything bearing so warlike a title as the present article. Be this as it may, however, I send a few lines, trusting you will find them more in accordance with your own feelings, than you might at first anticipate.

You are aware, that certain periodicals, claiming to be religious in their character, and devoted to the cause of Christ, and the extension of the principles of His Gospel, have recently descanted in terms of triumph and exultation on what they are pleased to term the "Broadside" of a Bishop. As names and places are fully mentioned, their reference cannot be mistaken. The Diocese of Delaware, the smallest, if not the feeblest and least efficient in the Union, is represented as a blood-stained battle-field; its Presbyters arrayed against their Bishop, and the Bishop against his Presbyters. Victory perches proudly on the Mitre; for the *small arms* of the one party, are no match for the *heavy metal* of the other,—and to end the conflict, the Bishop pours in a deadly "Broadside," which soon puts things to rights, and brings back quietness and tranquility.

Is not this, sir, a strange picture to send abroad to Christians; those who love and desire to be governed by the mild and peaceful principles of the Gospel? "Broadsides" belong to men-of-war, and are employed in time of war, alone. Their object is to subdue, destroy, annihilate an enemy, and when they strike the mark they spread death and desolation around. Can a picture such as this be true? Will such methods of settling differences of opinion, promote the cause of Christ, of holiness, of salvation? Will that little Diocese, numbering about a dozen parish ministers, bear the shock of such destructive discipline? Is the Church, within her borders, so deeply rooted, and firmly established, and so secure from encroachments by surrounding sects, that her Clergy may afford to rank themselves in parties, and strive in combat with each other? Can her Bishop deem it prudent, wise or safe, to point his guns at his own subordinates, and with a single "Broadside," show how fields are won and harmony secured?

I doubt this policy, as inexpedient and inconsistent. We read in Holy Writ,—"the servant of the Lord must not strive; but be gentle towards all men; in meekness instructing those that oppose themselves." There is, methinks, but little gentleness or meekness in a "Broadside."

Again, a Bishop "must have a *good report* of them that are without; lest he fall into reproach." And is this "*good report*" of prudence, justice, truth and Christian love, to be attained by beating down his followers and fellow-laborers? The loud report, and list of killed and wounded, if his aim be sure, may prove his *weight of metal*, and science in artillery. But deep and strong reproach must follow murder of the helpless and unoffending.

This talk, sir, of warfare in the Church, of fighting Bishops and bleeding Presbyters, shot to silence, if not to death, is pain and grief to me. Surely the use of such *heavy weapons*, is unnecessary. What is the grand offence? Can it justify this so called "Broadside" of the Bishop? Let us briefly enquire.

A Presbyter delivers a discourse, exhibiting to the people of his charge, what he believes to be correct and scriptural views on an important subject. None will deny his right to do so. It was his privilege. It was his duty. At the request of several gentlemen, he repeats the Sermon, at a convocation, as one, in their opinion, appropriate for the occasion, and calculated to be useful. None can blame his compliance with such request. The Bishop hears, and immediately replies; contradicting its principles, condemning its doctrines; and warning the Congregation against its dangerous tendencies. The publication of the Sermon is demanded, and the public soon are able to judge for themselves.—This judgment, is not unfavorable. The doctrine of the Sermon is sustained. Prominent religious periodicals, intelligent laymen of the Church, individuals of various denominations, and even members of the Bishop's Church, are known to sanction and approve its sentiments.

This, Mr. Editor, seems to be the history of the affair, and the whole cause of the disturbance in the Diocese; and in a dispassionate review of all the circumstances, and after a careful examination of the position of both parties, I cannot but think, that the boasted "Broadside," which came thundering, *ex cathedra*, has missed its mark, and fallen harmless in the dust. And sir, when I reflect upon the character and respective stations of the parties, the conviction is forced upon my mind, that the *intended* blow, was alike uncalled for, ungenerous, and unjust. Where sir, do you find, in the whole transaction, anything like the spirit of the meek and lowly Jesus? Where is the dignity, the courtesy, the charity, which should always characterize the highest officer of the Church of Christ? Where is the fraternal regard he should manifest for a Presbyter of good standing, who was humbly endeavoring to serve his Master, by "bringing wandering sinners home" to Christ, "and teaching them His ways"? I look for them in vain. They are not in the "Broadside," nor are they found in the *feeble shots* of those who strive to keep up the contest.

If I might presume to advise, I would say, let Delaware be guarded; let her pursue a different and a wiser policy. Let her little band of Soldiers of the Cross, unite their forces, their hearts, their efforts, and with their Bishop as a leader, let them work together manfully for "the breaking down the kingdom of sin, Satan, and death," and for the diffusion of the pure and peaceful principles of the Gospel of Christ. Let none desire to impair the usefulness, or destroy the influence of another, or, by the weight and dignity of office, to crush and overwhelm a weaker brother. But rather let them live like servants of the same Divine Master; as followers of the same crucified Saviour; and the Diocese will no longer be distracted by intestine broils. Peace and prosperity will spring up within its borders, and she will furnish the bright, but rare example, of brethren, who "dwell together in Unity."

Feb. 17, 1852. Pax.

For the Churchman.

Bishop White's Opinion.

Mr. Editor:

When I read the strictures of Rubricus on the Proceedings of the Ecclesiological Society and the remarks of certain members of the same, I *thought* that some of his conclusions were rather strange; "in short," *novelties*. When he argued, if I understood him aright, that the Psalter might be *sung* on Thanksgiving Day, and *not* upon other days, I thought (though I may be mistaken) *that was something new*. It was so to me at least, but that might easily be.

When, however, he argued (if I understood him, again) that because Bishop White held some views which would rank him now with the "Evangelical" and now with the "Anglo-Catholic" portion of the Church, hence there was no knowing what he would say about chanting the Psalter, I thought it would be the easiest (*and the fairest*) way to arrive at his views, to take a peep at what he had written on the subject. Accordingly, on looking into his Commentary on the Duties of the Public Ministry, I found the following, which I thought rather conclusive:

"Before the leaving of the present branch of the subject, there may be a use in saying something concerning that interesting part of the public service which is *sung*. In the performance of this, the minister does not take the lead: while yet it is subject to his control. *Many of the Psalms* introduced into the morning and evening prayer, *were intended to be sung, although they may be said* also: *and indeed the same may be remarked of the whole book of Psalms; which, as it stands in the Prayer Book, is pointed with a view to its being sung*." Ed.: Standford & Swords, 1848, p. 197.

I have taken the liberty to italicise. In view of this passage, I thought the Rev. Dr. Haight was *not much out of the way*.

And while we are upon the subject of the suggestions of Ecclesiologists, let us look a little further, and get the good Bishop's opinion on another matter, for mooting which said gentlemen have been charged with wilfully "disturbing the peace"; I have in my mind the *restoration of the Prothesis*. On the 209th page of the volume just quoted, I find the following remarks:

"There may be propriety in noticing further, that the favorers of the theory here objected to,* *justly find fault with the practice prevailing both in England and America, of placing the bread and wine on the sacramental table before the beginning of the service. This is contrary to the rubric, which directs it to be placed there by the priest, immediately before the prayer for the Church militant. This must have been in imitation of the primitive Church; in which there was a prothesis or side-table, for the previous reception of the elements. The priest's removing of them to the Lord's table was considered as an official act. It is not agreeable to the present writer's habits of thinking, to lay too much stress on matters of order; but as the provision now noticed was designed to be an act of devotion, although not accompanied by words, he wishes for the restoration of it, by the reducing of practice to the existing rule*. This would also have the good effect of manifesting to those, if there be any, who cannot be complied with to the extent desired by them, that there is compliance, as far as good reason can be shown."

In view of these passages, it seems to me, Mr. Editor, that the Ecclesiologists may "quote the Bishop with approbation," and call him "*our* Bishop White," too, as well as they may who "are styled" (*by themselves*) "Evangelical." Happily the good Bishop is now at rest, or else I fear they would pull him to pieces between them.

J. L. T.

Cherry Valley, Feb. 10th, 1852.

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* The actual Priesthood of the Ministry.

For the Churchman.

Puritan Religion.

"The religion of the Puritans and Pilgrims was also a religion of principle. It was not a mere sentimentality or pietism. It was no prayer-book or bead-counting religion. The picture of a Puritan polishing his armor while reading his Bible, shows in one view the stuff that Puritan piety was made of. It had heart, but it had head, and nerve and muscle also."

The above extract is from a lecture delivered in Brooklyn and New York, by a person named Eggleston. It is a true picture of Puritan religion. The Puritans had no "prayer-book", but they had guns to shoot down Indians and heretics, if drowning would not do—theirs was a *religion of principle*. The present fruits show what this principle is; one-half the population of New England are infidels, or semi-infidels, and the other is fast becoming such. How long will the public continue to be gulled with such trash as this lecturer puts forth?

THE CHURCHMAN.

NEW YORK, SATURDAY, FEB. 28, 1852.

Volume Twenty-Two

Commences with the present number.

Subscribers indebted for the past and preceding volumes, will confer a favor by forwarding the amount due without delay, or paying it to our agent (if any) at their places of residence. Agents having collections in hand are requested to remit the same, whatever the amount.

The bills for the present volume will speedily be made out and forwarded. It is desirable to receive them at an early date.

New York, Feb. 28, 1852. tf

Diocese of New Jersey.

Threatened Attack upon Bishop Doane.

We have been presented within a day or two with a pamphlet, involving questions of the deepest moment to the American Church. We shall content ourselves at present with a brief synopsis of the pamphlet before us, that the Church at large may be put without delay into possession of the facts there stated.

The first document is a professedly fraternal epistle from the Bishops of Virginia, Ohio, and Maine, informing Bishop Doane that they had been called on to perform the "painful duty" of inquiring into the reports in relation to him, which have been in circulation for some time past. They say that it is proper that the Diocesan Convention should first examine the matter, but that they are informed that the effort has been "resisted and prevented." They kindly proceed to dictate to him how he shall proceed, viz., that a special convention be called, an "impartial and intelligent committee appointed," and the fullest investigation had. "No mere report of a committee or vote of a convention" will be sufficient. And they mercifully say, that if this investigation is had, and either a presentment made, or "*sufficient reasons* be assigned why it is not merited," they will rejoice to be relieved from the most "trying duty" that could possibly &c. &c.

Then follows the communication referred to in the epistle, containing several charges and specifications, and signed by certain persons subscribing themselves as "Wm. Halsted, Caleb Perkins, Peter V. Coppuck, and Bennington Gill." They chiefly relate to the financial transactions of Bp. Doane, connected with St. Mary's Hall and Burlington College, and in addition others are thrown in of a frivolous and canting character, which remind us of sundry documents in covenanting times.

Bishop Doane's reply to the mandate of his *brethren* is worthy of the man, the Christian, and the Bishop. He repels with indignation the unworthy insinuations and undue assumptions contained in the *fraternal* epistle, and declares he "must alike resist the intrusion into the fold, which he received from Jesus Christ, of the individual papacy of Rome, and of the triumviral papacy of Virginia, Maine, and Ohio. What! three bishops, or three hundred, or three thousand, presume to dictate to him under the menace of a presentment, the calling of a special meeting of the convention of his Diocese! Presume to dictate the object, for which such convention shall be called! Presume to dictate how that object shall be sought!" After dwelling with withering scorn on the particulars of the demand, he asks, "And all the while might not the real secret of their earnestness to have the presentment made by the convention, be their anxiety to save their own three votes, for use, upon the trial?" He concludes with a fearless avowal of his determination not to be awed by these threats, and proceeds to make his solemn PROTEST and his APPEAL against "the uncanonical, unchristian, and inhuman procedure of the three whose names are overwritten."

The *Appeal* is addressed not only to the Bishops of this Church, but to those of the Reformed Catholic Church throughout the world.

The *Reply* follows, containing each particular charge and specification in the communication of Messrs. Halsted and Co., and the explanations and denials of the Bishop of New Jersey. It is impossible at present to give any abstract of these calumnious accusations. In many cases they are their own refutation, and in others the Bishop satisfactorily clears himself from all imputations but those of being over zealous in the cause of Education and the Church, and relying in too sanguine a spirit on its willingness to sustain the burdens under which he was sinking.

We give the eloquent peroration of the reply—may those to whom it is addressed pause and consider the consequences of their action, if it be not too late:

"And these are the four persons, and such are the charges, upon whose authority three Bishops of the Church of God, without acquaintance with the men, or inquiry as to their allegations, have relied, as the ground of criminal proceedings, against their peer. Fearful indeed the reckoning they will have to meet. For the inroad which has thus been made upon the sacred sorrows of a desolate hearth; for the interruption of the daily duties of an office, which adds to the care of a parish and the care of two institutions in which two hundred of the sons and daughters of the Church are nurtured; for the storm which now must burst upon the peace and quiet of the Church; for this aggression on the Diocese of New Jersey; for this invasion of the rights of its convention; for this injustice, indignity and cruelty towards its Bishop—for the whole amount and all the shapes, and every incident and consequence of this enormous wrong, the undersigned holds, as responsible, the Bishops of Virginia, Maine, and Ohio; accuses them before Christendom, and summons them in all solemnity, before the judgment seat of God."

It is worthy of note that the communication to the "triumvirate" bears date August, 1851, the "fraternal" letter September 22d, 1851, and that these two documents were conveyed to Bishop Doane by an *unknown* hand, on February 2, 1852. In the month of November *last*, Bishop McIlvaine was in Burlington, and Bishop Doane had some half hour's conversation with him, but not a word was whispered of the intended movement!

We learn that though the Bishop has refused to call a special convention at the unauthorized dictation of others, he has of his own mere motion called one for the 17th proximo, that the Diocese may take such order as the emergency demands. New York has reason to feel deeply the impending calamities of her sister Diocese, and the attack on its noble-minded bishop, one who has ever sympathized in her sorrows, lamented her injuries, and been forward in rendering her aid and comfort to the utmost of his ability. Let it not, then, be deemed out of place, to sound the trump of alarm, and to bid New Jersey to the rescue—to hope that there will be no supineness, no false confidence, no indifference, but that each man in his station will be up and doing. If calamity is to be averted, it must be by the dauntless array of all true friends of the Church in one solid mass, and especially by the calm and vigilant oversight of men skilled alike in the intricacies of ecclesiastical and civil law, the forms of judicial procedure, and the deep depravity, the hidden recesses, and the secret motives and springs of the human heart. The contest will be one of life or of death, to the honor, the reputation, and the usefulness of a Christian bishop.

Foreign Intelligence.

The *Cambria* has arrived at Boston since our last, bringing four day's later intelligence.

The system of proscription continues in France in full vigor. Two eminent ecclesiastics, the Abbe *Cormenier* and M. Lacordaire, had been ordered to leave France. The executors of Louis Philippe had protested against the decree of confiscation, and would appeal to the civil tribunals. Eminent legal authorities, as Dupin, had pronounced it illegal, but who cares for that? Not Louis, certainly. Spies are present at all parties and social gatherings. It is estimated the number of prisoners for political offences, exceeds 30,000. It is given out that Louis, having got possession of the plunder he coveted, will not have recourse to any more "exceptional" measures. What this means nobody knows.

An attempt had been made to assassinate the Queen of Spain. She was wounded in the shoulder but slightly.

Parliament met on the 3d inst. The speech was delivered by the Queen in person, and was much the same as usual. Lord John being questioned by Sir B. Hall in reference to the dismissal of Lord Palmerston, replied that said Palmerston was refractory, treated the Queen's interrogatories with contemptuous silence, would act independently of his colleagues, and approved of Louis Napoleon's *coup d'etat*. The reply of his Lordship to this explanation of the premier, seems to have had the happy effect of damaging his colleagues without exculpating himself. Lord Derby in the Lords, commented severely on the inaction of ministers in reference to the *Ecclesiastical Titles Bill.*

THE REV. W. BENNETT.—We learn from the English Churchman that this eminent Clergyman took formal possession of the living of Frome, on Saturday, the 24th of January, in the presence of the Churchwardens and several clerical friends. He went through the formalities usual on such occasions, shutting the principal door of the Church and locking it, tolling the bell, and the induction papers were then signed in the Vestry. On Sunday the Church was quite filled, many Dissenters being present. Mr. B. performed tha service in the usual way, slightly intoning the prayers. In reading the Nicene Creed, the Vicar and his assistant turned to the East. There was no sermon, the time being occupied with reading the Thirty-nine articles. Mr. Bennett also performed service in the afternoon, but there was no sermon.

Mr. Bennett has addressed a dignified and Christian letter to his parishioners, which it is to be hoped will allay the animosity of his Puritan opposers.

MEETING OF THE CONVOCATION.—The Convocation stands prorogued to Wednesday next, the 4th of February. That of the Province of Canterbury will meet at the Jerusalem Chamber at 12 o'clock. The place of meeting of the Convocation of York is York Minster. Formerly the practice was for the Convocation of Canterbury to meet only at the opening of the first session of a new Parliament; but last year a house was made both in the Upper and in the Lower House of Convocation, in the province of Canterbury, and a petition was, after some discussion, received in both Houses. We understand that numerous petitions will bepresented to the two Houses of the Convocation of Canterbury on their meeting next week; and we have reason to believe that a similar course will be pursued, or at all events attempted, in the Province of York. The object of the petitions, a copy of which we gave in our last, is to urge the Convocation to repeat its prayer to the Queen for license to proceed to business on divers matters affecting the welfare of the Church.—*John Bull.*

THE BISHOP OF EXETER AND THE EDINBURGH REVIEW.—The Bishop of Exeter is preparing a reply to the attack made upon him in the last number of the *Edinburgh Review.*—*Ibid.*

SALE OF LIVINGS.—The *Morning Post* having, in a recent article, inveighed against the sale of livings, and the system of advertising them, and having, in support of its argument, referred to an advertisement of a Clergyman who wished to meet with somebody willing to sell a rural parish of small value, with "house comfortable," "possession early," and a "trout stream," the advertiser has addressed to the editor the following curious and candid document:—*Ibid.*

WAKEFIELD, Jan. 26, 1852.

SIR,—I find no fault whatever with the good-natured strictures contained in your *Post* of Wednesday last; but let me observe, that the custom of advertising Church patronage is one of long standing, and is almost a matter of necessity. My advertisement is, I acknowledge, too plain and honest; indeed, a clerical friend has already asked me why I did not use X. Y. Z., and keep all about the trout stream *squat*. Now, I like a trout stream, and dare say so; and I am of opinion, that the affairs of the Church would be much better managed than they are, if Clergymen who fairly have leisure would spend a portion of it by the tranquil margin of a trout stream, instead of bawling aloud about Synods, and other idle and mischievous schemes, for enlarging that priestly power which they cannot otherwise obtain, and which they feel is not due to them in return for pastoral care.

Your obedient servant, E. C. TYSON.

THE ANGLICAN BISHOPRIC AT JERUSALEM.—A report to which, from its questionable character, we have not given currency, has been for some time in circulation, to the effect that a successor had been appointed to Bishop Gobat, in the Bishopric at Jerusalem. It appears that the mistake arose from the appointment, by the King of Prussia, of a Mr. Valentiner, a pastor of the Germans resident at Jerusalem.—*Ibid.*

LAY ADDRESS FROM TASMANIA.—An address, purporting to come from "the lay members of the Church of England, in the northern division of the diocese of Tasmania," and to have been adopted at a public meeting held at Launceston on the 3d of September last, has been transmitted to the Archbishop of Canterbury, which prays his Grace and "others the Lords Spiritual," to "use their influence to prevent the passing of any legislative measure respecting the government of the Church in that colony, which does not secure the rights of the Clergy and laity to a share in such government, and to the utmost of his power to endeavor to delay all legislation thereon, until the intended measures have been first submitted to the Clergy and laity for their consideration." After stating that "an energetic action of the laity is arising throughout Australia, for the removal of the difficulties which now impede the action of the Church," the memorialists refer to the result of the Episcopal Conference at Sydney, and to their own wishes as to the establishment of Church Synods:

Both for the purposes of Church legislation and internal government, we desire the establishment of Diocesan Conventions composed of a mixed body of Clergy and lay representatives from the various congregations of the diocese, under the presidency of the Bishop, as the most effectual mode of attaining a system of Church government, in conformity with the circumstances of these colonies.

Recent intelligence from England has shown us that a misconception of the minutes of the Conference in Sydney relating to this subject has arisen, and we fear that this misconception, if perpetuated, may act much to our prejudice. It seems there to be understood, that the Bishops by their minutes, recommended the introduction of laymen into Conventions, along with the Bishop and Clergy. On reference to the minutes, however, we gather that the extent of their recommendation is, that lay Conventions, sitting contemporaneous with Diocesan Synods, should exercise auxiliary, financial suggestive functions, with only a negative voice on a portion of the other matters connected with the Church, which may be submitted to the consideration of the Synod.

This arrangement would fail to secure lay assistance and support to the councils of the Church, and its operation would be most unsatisfactory and discouraging.

The memorialists further protest against any attempt to deprive them upon disputed points of doctrine or discipline of "the right to appeal in the last resort to the highest Ecclesiastical Court in England."—*Ibid.*

DIVISION OF CHURCH SERVICES.—The Clergy of St. Barnabas, Pimlico, have determined upon the following arrangement of the services:—Sundays: Holy Communion. at 7. 45 a. m.; Matins, at 9: Litany and Holy Communion, at 11; first Even-song, at 3 p. m.; second ditto, at seven. Week-days: Matins, at 8 a. m.; Even-song, at 8 p. m.; adding, on Wednesdays and Fridays, Litany, at noon. Festivals: Matins, at 8 a. m.; Holy Communion, at 11; Even-song, at 8 p. m. The new arrangement came into effect on Sunday last, when the Hon. and Rev. Mr. Liddell preached, and after a warm eulogy of his predecessor, the Rev. W. J. E. Bennett, stated that he had applied some time ago to the diocesan for his sanction to such an arrangement, but found his Lordship impressed with grave doubts as to its legality. A similar step having since been taken in at least three dioceses, he had intimated to the Bishop his resolution to take the whole responsibility upon himself, although, after the expression of his Lordship's opinion, backed by a high legal authority, he could not ask his sanction. He thought the parochial Clergy ought to assert their liberty to adapt the services of the Church to the wants and convenience of their several parishes.—*Ibid.*

THE EXETER CHURCH UNION.—The following resolutions have been adopted at a recent meeting of the Exeter Church Union:

That the most respectful thanks of this Union be presented to the Right Hon. Lord Redesdale, for the able and judicious manner in which his Lordship brought the subject of Convocation under discussion in the Upper House of Parliament, on the 11th of July last, by a motion for a copy of the petitions presented to the two Houses of Convocation at their last meeting on the 5th of February last.

That this meeting desires to acknowledge with thankfulness the efforts made by our colonial Bishops for the maintenance of the purity of the faith, and for the promotion of due order and discipline within their dioceses, and especially their endeavors to establish synodical action therein, which appear to demand all possible aid and encouragement from Churchmen at home. That this meeting also hails with hope a promised bill of Mr. Gladstone's on the subject of the colonial dioceses, and trusts that its provisions may be such as to merit their hearty support.

That this meeting views, with feelings of devout thankfulness, the truly Catholic suggestion, made by the Bishop of Vermont to his Grace the Archbishop of Canterbury, for the assembling of a council of the Bishops of all the Churches in communion with the Church of England, as the best means of composing existing controversies and divisions, and of maintaining the primitive faith and constitution of the Church against the errors and pretensions of Rome; and that this meeting, therefore, commends this subject to the attention of the committee, for their consideration, as to any practical measures which might be adopted in furtherance of the said suggestion.—*Ibid.*

DIOCESAN SYNOD MOVEMENT.—A public meeting of Clergy and laity of the Church of England was held on Thursday, at the Hanover-square Rooms, by adjournment from the meeting held at Derby in October last, to consider the best means of restoring to the Church the means of synodical action in her different dioceses. The Rev. T. Collins, B. D., Rural Dean in the diocese of Ripon, who occupied the chair, stated in the course of his introductory remarks, that the Bishop of Ripon had intimated to him, as one of his Rural Deans, that although he could not consent to preside at any Synod held for the discussion of controversial points, he would at all times be ready to hold a diocesan Synod for the discussion of practical questions, being of opinion that such Synods would be of practical benefit to the Church. Similar sentiments were entertained by other bishops, and he (Mr. C.) trusted that ere long the same feeling would pervade the whole Episcopal Bench. The meeting was addressed by the Hon. John Talbot, F. H. Dickinson, Esq., Lord Lyttleton, the Rev. Canon Trevor, Sir Walter James, the Hon. and Rev. W. Howard, the Rev. W. Scott, the Rev. W. Pound, the Secretary, and some other Clergymen, and passed several resolutions, the object of which was to promote the revival of diocesan Synods.—*Ibid.*

Diocesan Intelligence.

NEW YORK.—Mr. Wm. B. Edson, A. M., of Harvard College, and Mr. Nicholas J. Seely, A. B., of Union College, have been admitted Candidates for Holy Orders.

The Rev. Robert George Dickson, A. B., of Trinity College, Dublin, presbyter of the Diocese of Armagh, has recived permission to officiate in the Diocese.

The canonical certificates of the election of the Rev. Philip J. Berry, to the Rectorship of the Church of the Ascension, Riverside, Ulster county, and of the Rev. Charles J. Phelps, to that of St. Pauls Church, Whitehall, have been received, and ordered on record.

NEW YORK. The Standing Committee of the Diocese of New York have requested the Right Rev'd CARLTON CHASE, D. D., Bishop of New Hampshire, to perform Episcopal Services in the following Churches, during the ensuing Spring. The Bishop may be expected in the several Parishes on the days specified in the annexed list. Applications for additional Services may be addressed to the Secretary.

The Right Rev'd WILLIAM H. DE LANCEY, D. D., Bishop of Western New York, will perform Episcopal Services in the Parishes on the Erie Railroad, and in Sullivan and Delaware Counties, at the close of June and beginning of July; and in those in Westchester and Suffolk Counties in September. Particular notice will be given in due season.

By order of the Standing Committee,
WILLIAM BERRIAN, President.
BENJAMIN I. HAIGHT, Secretary.
New York, Feb. 4, 1852.

MARCH.		
2d Sunday in Lent, 7,	a. m.	Emmanuel, N.Y. Ordination.
	p. m.	Our Saviour.
3d Wednesday in Lent, 10,	a. m.	Peekskill.
3d Sunday in Lent, 14,	a. m.	St. Mark's, Williamsburgh.
	p. m.	St. Paul's.
4th Sunday in Lent, 21,	a. m.	St. Ann's, Brooklyn.
	p. m.	St. Luke's, "
	e.	Holy Trinity, "
Feast of Annunciation, 25,	e.	St. Mary's, New York.
5th Sunday in Lent, 28,	a. m.	Holy Comforter.
	p. m.	Holy Evangelists.
	e.	St. Luke's.
APRIL.		
Sunday before Easter, 4,	a. m.	St. John's Chapel.
	p. m.	Transfiguration.
	e.	St Stephen's.
Monday before Easter, 5,	e.	Holy Apostles.
Wednesday before Easter, 7,	e.	Epiphany.
Thursday before Easter, 8,	p. m.	St. Mark's, Brooklyn.
	e.	St. Peter's, "
Good Friday, 9,	a. m.	St. George's, N.Y.
	e.	Grace, Brooklyn Heights.
Easter Even, 10,	e.	St. Peter's, N.Y.
EASTER DAY, 11,	a. m.	St. Bartholomew's.
	p. m.	St. John's, Brooklyn.
Monday in Easter Week, 12,	p. m.	Lithgow.
Tuesday in Easter Week, 13,	a. m.	Amenia. Consecration.
Thursday, 15,	a. m.	West Point.
Friday, 16,	a. m.	Fort Hamilton.
	p. m.	Flatbush.
Saturday, 17,	p. m.	Rockaway.
1st Sunday after Easter, 18,	a. m.	Jamaica.
	p. m.	Hempstead.
Monday, 19,	p. m.	Huntington.
Tuesday, 20,	a. m.	Glen Cove.
	p. m.	Manhasset.
Wednesday, 21,	a. m.	Flushing.
	p. m.	Astoria.
Thursday, 22,	a. m.	Ravenswood.
Feast of St. Mark, and 2d Sunday after Easter, 25,	a. m.	Richmond.
	p. m.	Tompkinsville.
Monday, 26,	a. m.	Elliottville.
	p. m.	Factoryville.
Tuesday, 27,	a. m.	Rossville.

*** *Candidates for the* DIACONATE *and* PRIESTHOOD are requested to send in their Testimonials to the Standing Committee, on or before the *first of March*, and to present themselves to the Bishop, for Examination, in the Chapel of the General Theological Seminary, Chelsea Square, on *Friday*, March 5th, at 9 o'clock A. M. A General Ordination will be held as above noted, on the second Sunday in Lent.

Communications for the Bishop of New Hampshire, after the first of March, may be addressed to the care of the Secretary.

MASSACHUSETTS.—*Confirmation.*—On Sunday last the Right Rev. Bishop Eastburn held a confirmation in Christ Church, Quincy, and confirmed ten persons.—*Witness.*

For the Churchman.

NORTH CAROLINA. The Bishop visited the Church of the Holy Innocents, Henderson, on Septuagesima Sunday, for the purpose of ordaining the Rev. Thos. F. Davis, for the last three years a Deacon, to the Holy office of Priests. The Rev. Dr. Mason of Raleigh, and the Rev. Professor Hubbard of Chapel Hill, were present and took part in the services. The Bishop confirmed one person, and preached the appropriate sermon, addressing a portion of it affectionately and directly to the candidate. The earnest and most solemn office for the ordination of Priests followed immediately after the sermon; the candidate was presented by the Rev. Dr. Mason, who also, together with Rev. F. M. Hubbard, joined in the imposition of hands. There were present of the clergy besides, the Rev. Cameron F. McKae of Warrenton, and the aged Rev. Lewis Taylor, now feeble and almost worn out with years and labors. On the same day the Rev. Mr. Davis presented to the Bishop the certificate, required by Canon XXX of 1832, of his election to the rectorship of the Church of the Holy Innocents, Henderson, and also of S. John's church, Williamsburgh.

The Bishop will soon commence the Spring visitation of his diocese. We were glad to see that he was enjoying very good health. D.

For the Churchman.

FLORIDA. The 14th Annual Convention of the Prot. Epis. Church in the Diocese of Florida, was held in St. John's church, Tallahassee, on the 16th, 17th and 19th days of January. The Convention sermon was preached by the Rev. Wm. T. Saunders, rector of Trinity church, Apalachicola, from Acts x, v. 20: "His Bishopric let another take." And the Missionary sermon, on Sunday evening, by the Rev. J. J. Scott, rector of Christ church, Pensacola, from the text, Amos vii, v. 2: "By whom shall Jacob arise, for he is small." The special Committee, to whom was referred sundry communications addressed to the Standing Committee, charging with improper conduct the Rev. Isaac Swart, a Presbyter of this Diocese, recommended the presentment of the said Presbyter to the Bishop of the Diocese, that the truth of the charges made and sustained by numerous witnesses, may be enquired into according to the provisions of the 13th Canon.

NEW JERSEY.—The Rev. George Sayre has been received, on letters dimissory, from the Diocese of New York; and is officiating in St. Peter's Church, Freehold.—*Banner.*

MARYLAND.—We have before us, the Constitution and By-Laws of the Protestant Beneficial Society of Baltimore. The society originated, we believe, with the members of the Sunday School Teacher's Union, and has the approbation of the Bishop, and the clergy of the city.

"The objects of the Society are: 1st. The mutual care and relief of its members when sick or physically disabled; to secure to its deceased, christian burial; to succor their widows and orphans, and to promote among its members, as partakers of the same faith, Christian fellowship and love; the 2nd. to minister according to its ability to the relief of the sick stranger and destitute of our own Communion, other than members of the Society."

It is open to all laymen baptized or confirmed in the Church, in attendance on its services and resident in Baltimore; the dues are moderate, as small, in fact, as, calculating from the data, furnished by similar institutions, will enable the society to carry out its objects. The officers are, the Bishop—Visitor and Superintencent *ex-officio*; President, Wm. Woodward. Vice Presidents, Rev. Dr. Atkinson and others of the clergy *ex-officio*. Secretaries, Dr. F. Donaldson, Thomas and C. Hoffman. Treasurer, M. C. Howe. The society offers all the benefits to be derived from such associations, without the injurious, and sometimes fatal consequences, which attend those which are unconnected with the Church.

In connection with the above, we call the attention of our readers, to the proceedings of a meeting held in the Lecture Room of St. Andrew's Church, Philadelphia, in December last. The objects of the meeting are set forth in the circular letter of a committee, appointed at the time.

"1st. By means of a READING ROOM, to afford access to Religious Periodicals, foreign and domestic, and to provide a place of resort for the young members of our Church, where they may find associates of kindred mind.

"2d. By the formation of a Theological and general LIBRARY, to aid the studies of candidates for the Ministry, and to place at the command of the clergy and others, the best Theological and Miscellaneous Literature."

The meeting was well attended, and presided over by the learned and excellent Bishop Potter, to whose well-directed efforts the Church is already so greatly indebted.

"In announcing the object of the meeting, the Bishop commended the proposed association, and described the great advantages which would accrue to the young men who in vast numbers crowd our city, if they could have a place of resort of their own, where the choice literature of Europe and America could always be found open to their perusal."

We should be glad to see some similar action in connection with our Beneficial Society.—*Church Times.*

INDIANA.—On Friday, January 23d, the Bishop visited the parish of Christ Church, Madison, and preached in the evening, and also Sunday morning and afternoon, the 25th, and on the latter occasion administered the rite of Confirmation to three persons. Being detained by the interruption of the navigation of the Ohio River from ice, he officiated in the same Church, on the following Friday evening, January 30th—and on Sunday, February 1st, in the morning, preached and administered the Sacrament of the Lord's Supper, assisted by the Rector, the Rev. Dr. Claxton, and preached again in the afternoon.

On Monday, Feb. 2d, the Bishop proceeded to Lawrenceburgh, and on Wednesday evening, Feb. 4th, read prayers, preached, and confirmed one person in Trinity Church, in that city. The same evening he set off for Pittsburgh, at which place he will remain during the present month.—*Banner.*

New Publications.

THE HISTORY OF PALESTINE from the patriarchal age to the present time, by John Kitto, D. D.—Boston, Gould & Lincoln. 1852. pp. 426.

The history is concisely and well told. Some chapters are prefixed relating to the geography, and productions of Palestine, and the customs, habits, laws, and religious institutions of the people, illustrated by numerous wood cuts. It is an excellent book for a parish or Sunday School teacher's Library.

NARRATIVES OF SORCERY AND MAGIC, from the most authentic sources, by Thomas Wright, M. A., F. S. A. Redfield, N. Y. pp. 420.

The author has collected together a number of cases which illustrate very powerfully the credulity and superstition of mankind in past ages, not excluding the boasted Puritans. He makes no attempt to account for these delusions, but gives the narratives as he finds them. In many cases the proceedings af Courts of Justice furnish the basis of the narrative, and show that great and learned judges were led astray by the popular delusions, as well as the meanest and most ignorant of the multitude. It is really fearful to see what gross cruelties and injustice were perpetrated under the guise of zeal for the Divine Law.

LAYS OF THE SCOTTISH CAVALIERS and OTHER POEMS, by William Edmonstone Aytown, Editor of Blackwood's Magazine, &c. Redfield, N. Y. 1852. pp. 351.

Some of these ballads relate to that eventful period in Scottish history when a covenanting faction desecrated the altar, prostrated the Throne, and deluged the land with the blood of her loyal and bravest sons. The chivalrous Montrose and the gallant Dundee, are fitly commenorated in this volume, and the historical notices nobly defend them from the aspersions of their enemies and do justice to their merits. The dishonest perversions of Mr. Macauly, are exposed in an appendix with much severity: this brilliant writer and disingenuous and partisan romancer, is rapidly finding his level as an historian. The style and construction of the poems are exceedingly happy—they are what they purport to be, and exhibit much poetic talent and fine descriptive power, bringing the scene vividly before the eyes.

Messrs. L. Scott & Co. have republished the QUARTERLY REVIEW for January. 1. Memoirs on Russian and German Campaigns in 1812 and 1813; and gives new criticisms of some value. 2. Kew Gardens; a pleasing account of one of the favorite and instructive places of resort in the vicinity of tho great metropolis—would that we could have the like. 3. Physiognomy; a sensible discussion of the subject. 4. Junius, another attempt to settle the question of authorship. A strong case is made out for *Thomas*, eldest son of the first Lord Lyttleton. 5. Highland Destitution and Irish Emigration, takes a calm and philosophical view of the latter, about which some are so alarmed. 6. Heron's Notes; in which many amusing chronological blunders are pointed out. 7. Farini's History of the Roman States. 8. French Autocrat; a pretty keen review of the *coup d'etat.*

THE AZTECS.—We last week spent an hour very pleasantly in attending the exhibition of these curious specimens of the human race. They are a complete puzzle in every respect, and deserve the most careful observation from ethnologists and physiologists. They are of diminutive size, especially the girl, but are formed in perfect proportions, and in this respect are different from dwarfs, who always exhibit some marked defect. Their tiny hands are perfectly well shaped—their heads are remarkably small—their features are peculiar, and unlike any we ever saw before in charcter and expression. Strange to say they appear to have no mode of communicating with each other by language, but have recently picked up a few expressions, such as "good bye" and one or two others. They seem good-tempered and docile, readily obeying every direction of their exhibitors, and also to like the presence of spectators. In general they express their wishes by inarticulate cries like very young children; and they walk and run in a tottering and uncertain manner though with much quickness. How far they are capable of mental development we cannot say.

Without implicitly receiving the very romantic tale in the pamphlet, we understand it is ascertained with sufficient certainty that they come from Central America. They have been traced to San Salvador, where they were first exhibited by the Spaniard Velasquez, and then brought by him to this country. Though they have been here a year and upwards, very little curisity was at first excited; and it is only within a month or two that the public curiosity has been awakened.

We feel it our duty to state that the utmost courtesy and frankness are displayed by the exhibitors, and that any information sought is cheerfully rendered, if in their power. A remarkable fact lately took place. An officer in the Navy brought home a small idol from Central America, took it with him to the room and suddenly presented it to the children. They immediately exhibited much emotion and caressed the idol as though it were a familiar object. We saw it stated in some one of our exchanges that the science of phrenology is considerably at fault as far as these children are concerned, and that it will have to be remodelled, with additions and improvements. They are said to possess qualities, which the conformation of the head forbids, as expounded by phrenologists, and this adds to the general interest which surrounds them.

Those who have not seen them, should do so without delay, as the exhibition may cease at no distant period. They are certainly a living mystery at present.

LENT SERVICES.—It has been suggested that as many changes are made temporarily during Lent, a full list of the times and number of services in the different churches in the city, would be highly convenient. We shall therefore open a special list for this purpose, and shall be happy to receive notices from such of our brethren as are inclined to give them. Unless they are sent in by Monday in each week, they will not be in time for the paper of the following Saturday.

TO CORRESPONDENTS.

Eboracus in our next.

J. C. H. has been received.

S. Robinson, Philadelphia; both letters have been received; we shall send soon.

Married.

Feb. 23, by the Rev. W. Morris, LL. D., Thomas Raven to Mary Hayden, daughter of the Venerable John Hayden, Archdeacon of Derry.

Died.

In Brooklyn, Feb. 23d, Grace, youngest daughter of the Rev. Francis Vinton, D. D., aged 3 years and 4 months.

At St. Augustine, Fa., Jan. 23d, Orrin J. Burlingame, formerly of Jefferson county, N. Y., in the 27th year of his age.

Mr. Burlingame, although but recently become a resident of our city, had won for himself the warm sympathies of our community. Mild and unassuming in his character, his virtues were of that sterling and practical character, which created a warm regard for him in all with whom he became acquainted. Fully imbued with a belief in his Redeemer, he bore with christian patience and fortitude the trials of his severe and protracted illness, and sank gently into the arms of death, surrounded by friends who had long kindly cared for, and watched over him. A few weeks before his death he received the holy rite of Confirmation at the hands of Bishop Rutledge, and in the hour of death expressed his unwavering faith and dependence in the love and mercies of his crucified Saviour. To his distant friends it will be a consolation to know that he lacked no kindness or attention which could be bestowed on him.—*St. Augustine paper.*

Notices.

ST. GEORGE'S CHAPEL.

Strangers visiting the city, and transient and permanent boarders, either at the hotels or in private families, are respectfully informed that St. George's Chapel, corner of Beekman and Cliff sts., is open for divine service three times on each Sunday during Lent, viz. 10½ A.M., and 3½ and 7½ P.M.

Feb. 23, 1852.

CHURCH CHORAL SOCIETY.

The weekly meetings of the Society for practice will be held on Monday instead of Wednesday evenings, during Lent and in Easter week.

CHURCH OF THE NATIVITY.

The Church of the Nativity on Av. C, near 6th st., will be opened for divine service on Sunday evenings during the winter, at 7½ o'clock.

Different clergymen of the city are expected to officiate tf

FREE CHURCH OF THE GOOD SHEPHERD.

Rev. Ralph Hoyt, Rector.

No. 5 Chatham Hall, Post Office Block, Chatham Square Services every Sunday at 10½ A. M. and 3½ P. M.

Oct. 4—tf

Acknowledgments.

FOREIGN MISSIONS

The Treasurer has received, since last acknowledgement, the following contributions, viz.:

St Michaels ch, N Y, 17 23, Franklin Mills, O, 3; Wilmington, Del, St Andrews, addl 5; Christ ch, Po'keepsie, 57 61, S S, for F S B, Chi 19 50; Atonement, Phila, S S, ed 3 Af, 60; young ladies of Mrs H D Ward's school, N Y, ed Af, 12 20; Po'keepsie, St Pauls, 3 73; Dubuque, Iowa, Af 10, Chi, 10; Metumpha, Ala, a churchman, Af, 5; Hartford, Christ, 85, do Ladies ben as'n, Chi, 25, Af, 20,—130; Dutchess Co, J A R 10, M C R 5, F H R 5, C G R 5, —Athens—25; East Berkshire, 7; H S H, Cavalla ch 10; Randolph, half 4; Portsmouth, St Johns, 34 22; Trinity, Cincinnati, 6; Total 419 49.

JAMES S. ASPINWALL,
Treasurer For. Com.,
New York, Feb. 23, 1852. No. 86 William-st.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since last acknowledgement viz:

Christ, Limestone Prairie, Ill, 8 75; St Pauls, Huntington, Ct, half 3; St James, Zoar, Ct, half 2; offgs of Christ, Stratford, Ct, 17 85; A & C M, Pottstown, Pa, for Ill, 10, Ark 8, A J L, 2; St Johns ch, Portsmouth, N H, 46 11; Grace, Randolph, Vt, 4; a lady of Middle Haddam, Ct, 10; St Michaels ch, Bloomingdale, N Y, 12 86; ch of the Messiah, St Marys, Geo, 6 50; total 131 07.

THOMAS N. STANFORD, Treas.,
Feb, 24, 1852. 137 Broadway.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 18th inst.

Mrs Brush, by Rev Dr Lewis of Holy Trinity, Brooklyn, 2; Christ, Greenwich, Ct, Rev B M Tarrington, 9.

Subscribers—C B Bostwick, 4; J T Fisher, 2; J P Van Horne, 5; Mrs J P Van Horne, 5;—16.

Total 27.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Feb. 25, 1852. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 18th inst.

Christ Stratford, Conn, Rev J A Paddock, 10; Christ, Greenwich, Ct, Rev B M Tarrington, 9 18; Morgan Dix, sub, 1; J T Fisher, sub, 3; total 22 18.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Feb. 25, 1852. 20 John street.

FREE CHURCH OF THE HOLY MARTYRS,
Ludlow St. near Grand.

The subscriber Missionary in charge of this station acnowledges—

An unknown friend, clothing.

He is obliged to call the attention of the prosperous to the destitution of the eastern side of our populous city. Incessant are the calls for food and fuel: Who can resist the effect of these appeals.

Donations may be left with Messrs. Stanford & Swords, 137 Broadway, or with
JAMES MILLETT,
Feb. 23, 1852. 308 Broome St.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By S & S, A H, a bundle of clothing.

He regrets the painful necessity of again alluding to the sufferings of the sick poor. The offerings received in their behalf, have been so appropriated, as to dry up many a feeling tear, to diminish the intensity of anguish, and to excite the most fervent gratitude. The number assisted has been unusually large; and every day brings evidence that relief must still be dispensed. The missionary has before him some of the most aggravated forms of human distress. May he not ask those who feel for other's woes, to continue their deeds of mercy? In the Lenten season, when their hearts are bowed in sadness, will they not remember their afflicted brethren, for whom life has few bright spots, and who are compassed about with many sorrows? 3t

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.
LOT JONES, 77 2d Avenue.
Feb. 24, 1852.

The Subscriber in behalf of Vestry of St Michael's Church, acknowledges the receipt of the following sums for building a parsonage for the residence of a clergyman in the fifth ward of the city of Brooklyn:

W H Cooper, 10. Thro' Miss Mary Cornell: Mrs Wisson, 10; Mrs W J Cornell, 5. Thro' J H Smith: G E, 5; C C, 5; J P A, 5; W H, 50c; Miss J B, 2 50; J B, 5.

Further subscriptions will be most gratefully received.
In behalf of the Vestry of St Michael's Church,
EVAN M. JOHNSON, Rector.
Seats Free.

The undersigned gratefully acknowledges the receipt of $50 from Rev Dr Muhlenberg, ch of the Holy Communion, N Y, on ac't of missionaries in Florida; also $5 from an unknown friend on ac't of the church in process of erection at Marianna, Florida. FRANCIS H. RUTLEDGE.
Tallahassee, Feb. 13.

FREYTAGIUS' ARABIC and LATIN LEXICON, 4 volumes, quarto, handsomely bound in cloth with Russia backs. On exhibition at the Church Depository, 20 John st., Daniel Dana, Jr., agent. This book is as good as new. It was the property of the late Rev. George W. Fash, of Williamsburgh, and will be sold low.
Feb 14–6w–f.

Advertisements.

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of
HUDSON & SMITH,
No. 19 Fulton street,
And framed to order by them. One in a very neat gilt frame is exhibited in the window.
Feb 28th–tf

A NEW DOMESTIC TALE.

D. APPLETON & CO., 200 Broadway. publish this week,

Margaret Cecil; or, I Can bcause I Ought. By Cousin Kate. 1 vol. 12mo. Paper cover, 50 cents; cloth, 75 cts.

This is a tale of unusual interest. It delineates some of finest traits of character, and is written in a pure and graceful style and abounds in passages of deep and keen emotion.

Nearly Ready.

Hearts Unveiled; or, I Knew You Would Like Him. By Sarah E. Saymore. 1 vol, 12mo.

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THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
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Balance per statement Jan. 1, 1851, - - - - - - - - -		$1,192,441 66	
Deduct for losses then unpaid, paid since, - - - - - -		37,500 00	
			$1,154,941 66
Nett premiums received during the year 1851 - - - - - -		$461,506 67	
Interest " " " "		65,172 83	
Total receipts, 1851 -		$526,679 50	
Paid losses of the year - - - - -	$103,300 00		
Paid for purchased policies - - - -	30,470 21		
Paid salaries, taxes, postage, &c., -	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees - - - - -	2,188 12		
		$181,978 69	$344,700 81
Balance - - - - - - - -			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852 -			$1,381,008 64

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THE HOLY WEEK, or the Passion of our Blessed Saviour, (with a supplement for Easter,) taken from Dean Stanhope's paraphrase and comment on the Epistles and Gospels used in the Liturgy. pp. 241. London, published by the Society for Promoting Christian Knowledge, 12mo, calf, price 50 cents.

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Poetry.

The poem on LENT by holy GEORGE Herbert has been often republished but will bear a frequent perusal and is full of rich thought, pious exhortation, and sound doctrine. We insert it, therefore, as especially appropriate at this time.

Lent.

Welcome, dear feast of Lent! who loves not thee
He loves not temperance, or authority,
　But is composed of passion.
The Scriptures bid us *fast*; the Church says *now*,
Give to thy mother, what thou would'st allow
　To every corporation.

The humble soul, composed of love and fear,
Begins at home, and lays the burden there,
　When doctrines disagree;
He says, in things which use has justly got,
"I am a scandal to the Church," and not
　"The Church is so to me."

True Christians should be glad of an occasion
To use their temperance, seeking no evasion,
　When good is seasonable,
Unless authority which should increase
The obligation in us makes it less;
　And power itself disable.

Besides the clearness of sweet abstinence,
Quick thoughts and motions at a small expense;
　A face not fearing light;—
Whereas in fulness there are sluttish fumes,
Sour exhalations and dishonest rheums,
　Revenging the delight.

Then, those same pendent profits which the spring
And Easter intimate, enlarge the thing,
　And goodness of the deed.
Neither ought other men's abuse of Lent
Spoil the good use; lest by that argument,
　We forfeit all our creed.

It 's true we cannot reach *Christ's* fortieth day;
Yet to go part of that religious way,
　Is better than to rest.
We cannot reach our Saviour's purity,
Yet are we bid, *Be holy e'en as* HE,—
　In both let's do our best.

Who goeth in the way which Christ hath gone,
Is much more sure to meet with Him, than one
　That travelleth by-ways.
Perhaps my God, though He be far before,
May turn, and take me by my hand; and more
　May strengthen my decays.

Yet, Lord, instruct us to improve our fast
By starving sin; and taking such repast,
　As may our faults control;
That every man may revel at his door,
Not in his parlor; banqueting the poor,
　And, among those, his soul.

Selected Matter

From John Bull of Jan. 26.

The Revival of Convocation.

There was more meaning than the speaker himself was probably aware of, in the remark of the late Lord MELBOURNE, when he told the Bishops to "set their own house in order." It was uttered at the time by the Premier, in a moment of irritation, as a taunt and a menace; it has since proved a prophecy and a salutary counsel. That counsel having been, no matter in what spirit, offered by a first Minister of the Crown to the heads of the Church, common justice required that the Crown should have followed it up by affording to the Church the opportunity of doing that which in the persons of her chief officers she was so peremptorily warned that she ought to do. The necessity of its being done has been amply illustrated ever since, both by the discord and disquiet which have been multiplied within the Church, and by the annual recurrence in both Houses of the Legislature, but especially in the Lower House of debates and "conversations" on Church matters, which, while they expose and often exaggerate the evils and abuses by which the efficiency of the Church is impaired, and her character injured in the eyes of the people, scarcely ever lead to any practical or really useful result.

The reason of this is, that the work of Church reform and Church regulation is taken out of the hands of those to whom it properly belongs. The Legislature itself being not only a secular body, but a body composed in part of the enemies of the Church, is manifestly incompetent to deal justly and effectively with questions affecting spiritual interests and ecclesiastical institutions; and the individuals who, notwithstanding their manifest incompetency, are endeavoring to urge the Legislature to interfere with the affairs of the Church, give by that very fact itself the strongest proof of their unfitness for the office of Church correctors, which they assume. If it were not a fact attested by the experience of every returning session, it must appear utterly incredible that among a people so eminently practical as we boast to be, men who have no other credentials to produce but their election by a democratic constituency for the performance of totally different functions, should be permitten to palm themselves off upon the public as men better qualified to regulate and to reform the Church, than the constituted authorities of the Church herself; and that a people so eminently just as again we claim to be, should impute blame to the Church for neglecting to do that which she has not the power of doing, because her hands are tied.

It is high time, indeed, that an end should be put to this absurdity and injustice. Our national character for common sense and common fairness is at stake. It is time that the most valuable of all our national institutions should cease to serve as a stalking-horse for the personal ambition of legislators, whose aim is to obtain a questionable notoriety by appealing to the worst passions and prejudices of the multitude, at the expense of all that is venerable and sacred. It is high time that our national Church should be made a source of peace, instead of contention, among the people, and of strength, instead of weakness, to the Crown. But this can only be effected by allowing, according to the solemn pledge contained in the Royal Declaration prefixed to the Thirty-Nine Articles, "the Churchmen" to "do the work which is proper unto them,"—that is to say, as the same document explains the expression, by allowing "the Bishops and Clergy from time to time in Convocation to deliberate of and to do all such things as shall concern the settled continuance of the doctrine and discipline of the Church of England." The grant of this permission is in the same Royal Declaration made dependent upon the expression of their own "humble desire" to that effect; and the proper course to be taken by those who wish to see the Church's power to provide for her own order and efficiency brought into exercise, is to support that prayer which has already twice been conveyed to the Crown by two successive Convocations.

This is the course which, we are happy to find, is at this moment extensively adopted throughout the dioceses of England and Wales. Petitions are in course of signature, which will be presented to the Convocation on the first day of its meeting, early next month, praying the Convocation to "take such steps as may appear to them most effectual to procure from the Crown the necessary license for the performance of its constitutional functions." A more just claim never was preferred, nor urged in a manner more strictly accordant with the principles of our Constitution in Church and State; and we trust that Churchmen who lament the evils under which the Church is laboring, and are anxious to see the objects for which she was instituted by her Divine Founder more fully realized, will feel it their duty, by attaching their signatures to these petitions in their respective dioceses, to help forward the great work of Church emancipation and Church reform.

We will only add, that the movement in question has a special claim to the support of the parochial Clergy and of the laity of the Church, since the petition itself,—which will be found in our ecclesiastical intelligence,—is not unmindful of their rights and interests. It is "humbly submitted," in the petition, "whether the revision of the constitution of Convocation with a view to adapt it to the altered circumstances of the times, and of the Church's position, might not be a fit subject for its early consideration."—That the parochial Clergy are inadequately represented in the Convocation as at present constituted, is a fact which was pointed out by the Bishop of LONDON in the Convocation debate which took place in the House of Lords last Session; and the same Right Reverend Prelate gave it as his opinion that the infusion of a representative lay element into the constitution of Convocation was called for by the altered position of the Church. So long as Parliament was a *bona fide* representation of the laity of the Church, the exclusively clerical composition of Convocation was perfectly correct. Parliament having since renounced its Church character, it is no more than fitting that the Laity should, as well as the Clergy, be represented in that body which constitutes the legislature of the Church. That these modifications in the constitution of Convocation are necessary in order to its salutary action, seems agreed on all hands; and that their introduction will be one of the first subjects which will occupy the attention of Convocation after the revival of its active functions, may with certainty be anticipated, since that necessity is distinctly recognized, not only by the promoters of the Convocation movement out of doors, but by the most influential members of the Convocation itself. Under such circumstances we cannot but look forward with hope and confidence to the success of the endeavors now on foot to restore to our Church the exercise of an authority inherent in her very being as a Church, and indispensable to her external safety as well as to her internal peace and efficiency.

From the John Bull of Jan. 26.

Diocese of Cape Town.

The Bishop of Cape Town is on his way to England, for the purpose of obtaining a subdivision of his diocese, and a further supply of funds for the maintenance of his Clergy and for the employment of Missionaries, as well as for the proper foundation of a College, for which a first beginning has been made. With regard to the maintenance for his Clergy, the Bishop makes, in a pastoral addressed to his Clergy before his departure, the following statement:—

There are nearly thirty ministers of the Church in this diocese who draw upon me quarterly, in whole or in part, for their stipends; and the number yet needs to be increased before the spiritual wants of many of our brethren can be supplied. I have hitherto met these heavy demands, partly through your offerings and subscriptions, partly through a grant of £1,200 a year from the Society for the Propagation of the Gospel, and partly by the offerings and annual contributions of friends at home, which were pledged for a period of five years. These latter have now ceased, the term for which they were promised having nearly expired.

The Bishop has appointed the Archdeacons of Graham's Town and George for their respective Archdeaconries, the Rural Deans of the Cape district, Natal, and St. Helena, for their respective districts, as Commissaries to act during his absence. On the subject of proposed synodal action in his diocese, the Bishop says:—

It is not in accordance with the principles of our branch of the Church, or of the primitive and apostolic Church, that the Bishop should, by his sole authority, settle all questions which may arise, and conduct the affairs of the Church through all their details. The Presbyters, the Deacons, and the laity of the Church have each their separate functions, responsibilities, privileges, which are at present in much danger of being overlooked. I have indeed from the first laid it down as a rule for myself to consult with such of the Clergy as I could gather together in one place on all matters of great importance. But our meetings have hardly assumed the shape of formal Synods, and I did not feel at liberty to invite the attendance of the laity at them, not being certain whether in so doing I should be acting in strict accordance with the law. It does not seem right or expedient that this imperfect system should be perpetuated. I am anxious, therefore, that we shotld, as soon as it can conveniently be done, meet together in some more complete and constitutional manner, and take counsel respecting the affairs of the Church There are many points which require careful consideration. Some of these, indeed, have exclusive reference to the Bishop's functions; others to those of the Bishop and Clergy; but the greater number are common to us all. I should probably have brought this subject under your notice before now, had it not been for the practical difficulties which surround it, especially in a diocese of such vast extent as this, whose parishes are not yet completely formed. The matter, however, is one of so much importance, and, I anticipate, so much advantage from our mutual consultations, that I shall hope, if God spare me to return to the diocese, to take measures for the formation of a Synod, or convention, in whose deliberations both Clergy and laity may take their respective parts.

From the New York Daily Times.

Turkey.

PRESENCE OF THE SULTAN AT A WEDDING.

Constantinople, Dec. 20, 1851.

You can have little idea of the surprise created in our minds by the intelligence, that the Sultan had been present last Sunday in the house of one of his Christian subjects, at the marriage of his daughter. It was a step of familiar condescension, for which there never was a precedent with his predecessors, and which accords little with all our previous ideas of what the Grand Turk might do with propriety or consistency. If I portray to your readers some of the scenes of the occasion, it is because that the event is not as remote from politics as a skirmish with mountaineers, or a change in a cabinet of Ministers. The bride on this occasion was daughter to a Greek Christian, formerly Prince of Samos, named Stephen Vogorides. The Sultan, personally, is evidently disposed to treat all his subjects, without regard to their religion, as alike worthy of his favor and of the favor of God. And, though he is aware that the ceremonies of a wedding are religious and sacramental, performed by priests, who, in the fancies of Islamism, give companions to the Deity, and that the rites are to be performed in the very room where he will be, he does not recoil from the pollution. He went five miles in a storm of rain, and descended at the portal of his humble subject—the highest in rank none the less in the Greek nation. From the gate to the house the pavement was spread with velvet. The patriarch of the Eastern Church, with all his bishops, who also honor the wedding with their presence, range themselves upon the line he is to pass.—Their sovereign inclines his head to them, and asks of his attendants who is that venerable man? (the spiritual head of 10,000,000 of his subjects,) the patriarch, who never before stood in the Sultan's presence.

After entering the mansion he declined remaining in the room set apart for him, and entered the grand hall. When the clergy entered to excercise their functions, they approached him to kiss the hem of his garment. He protested, saying that they had come in to worship God, and that there was a greater present than he or they, and gently repelled them, by putting his hand upon their shoulders. From the commencement of the religious service, which with the ceremonies peculiar to the occasion, lasted two hours, this "king of kings," and "Sun of the world," remained standing, with one hand reverently folded on his breast, his left under his cloak, resting on his sword. Repeatedly he was urged to be seated, but he replied, sublimely, "*I will never be seated while any in my presence are calling upon God.*" The gentlemen who waited upon him—relations of the family—then signified to the clergy that they should shorten the service. As they had now reached the lines where, according to custom, the chanting was more rapid, His Majesty suspecting that this was lest he should be weary with standing, ordered that the services should not be diminished in the least on his account. With the remarkable royal curiosity described in the poems of Peter Pindar, he inquired the meaning of each ceremony—the kissing of the Holy Gospel, the exchanging of rings, the crowning of the bride and bridegroom with white flowers in a garland, and the embraces that the bride received from her own kindred, and applauded much the significance of each. When the bride and bridegroom drank a glass of *wine* out of the same glass towards the conclusion of the ceremonies, and then solemnly broke it on the floor, though we may suppose that he had subtlety enough to trace the connections between the act, and the symbolizing by *wine* of the inseparableness of the married state, yet we must also suppose that his public conscience felt a slight twinge, when he echoed on this occasion as on the other occasions when his questions were answered, "Very well! very well!" At the end of the whole the new married couple come up before him and bow their faces to the floor, when our affable and gentle monarch greets them with the wish, "May you be prospered!" In leaving the hall, he expressly desires that he may visit the other rooms of the house. He then descended to his own apartment, accepts of pipes and coffee, orders food, which of coursr is served with magical promptness, and did not hesitate, it is privately whispered, to quaff a beeker or two of champagne to the health of the new married pair. His visit continued four hours.

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Clerks	7	Agents	4
Farmers	12	Clergymen	0
Ladies	4	Machinists	
Physicians	8	Public Officers	3
Hotel Keepers	2	Planters	0
Artists	4	Navigators	0
Teachers	1	Others	16
	67		41
Total for the month,			108
Whole number of policies issued by the Company,			7753

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Oct 4, 1851—tf

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